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# LETTER

OF

## GENTEEL and MORAL ADVICE

TO A

### YOUNG LADY:

BEING

A System of RULES and INFORMATIONS;  
digested into a new and familiar Method,  
to qualify the FAIR SEX to be useful,  
and happy in every Scene of Life.

---

By the Rev<sup>d</sup> Mr. WETENHALL WILKES.

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The SIXTH EDITION.

Carefully Revised, Corrected, and Enlarged,  
by the AUTHOR.

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— Simul ac duraverit ætas  
Membra, animumque tuum, nabis sine Cortice. HOR.

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L O N D O N:

Printed for C. HITCH and L. HAWES, at the  
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# P R E F A C E

## T O T H E

# F O U R T H E D I T I O N.

**L**et it be a Subject of great Doubt and Enquiry, whether there is, or has been, a Niece of mine to whom this Letter was originally written; or whether it were a fictitious Character. The Resolution of this Query, can be of no real Service to the Public: However, to gratify the Curiosity of those, who may desire to know it, I take the Liberty to affirm, that there was such a Person; and that I have substantial Grounds for hoping she still lives. This is a known Truth.

The primary Design of my writing this Letter, is declared in the Beginning of it. I thought to have left the Manuscript with the Person, for whom it was intended— nor should I have ventured it to the Press, without being well advised. The first Edition (in January, 1740) was favoured with uncommon Success, for a Pamphlet of that Size, being published at the Desire of above four hundred Subscribers. The second was printed

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## The P R E F A C E.

without any Knowledge of mine, last Winter. The third had very few Alterations in it; but this Edition I have, with Pains and Study, revised, corrected, improved, and enlarged. As it is—to all good natured Readers I present it, a Token of my Desire to be serviceable to the Public, in Proportion to my Abilities: And I sincerely wish, it may be as prevailing on those, for whose Benefit it is designed, as it has been delightful to me in the Study of it.

I do not expect, that aged, or experienced People, should trouble themselves with a Perusal of these loose imperfect Sketches of Morality. I write for the Benefit of young, improveable Minds, and of such alone: And I hope that they, who take the Pains, to read the following Pages, two or three times, may reap Advantage from these, my pleasing Labours.

Sine me, Liber, ito per Obem.





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A



A

LETTER  
OF  
ADVICE  
TO  
A favourite NIECE.

DEAR NIECE,

Hounslow, Sept. the 2d, 1745.

THE Deference and unreserved Affection, that you were pleased to shew, upon your first Perusal of this Letter in Manuscript, I confess greatly pleased me; but the discreet Use, that you have ever since made of my Advice, has not only compleated that Pleasure, but has abundantly paid me for all my Care and Study.

B

When

When I took my leave of you in Spring 1740, my principal Inclinations were devoted to travelling, to whatever Climate Providence would vouchsafe to lead me; and, as I knew not what my Tour might be, or whether I should ever return or not, I then presented to you the first, as I now do the sixth, Edition of this Letter, by way of Legacy, until we meet again.

In my Absence peruse it often, and esteem it as a Token of my tenderest Regard for you. It is a Copy of my Mind, in reference to you, and ultimately design'd for your Improvement; wherefore I hope its coming from so near a Friend, will not make you the more indifferent in the frequent reading of it.

If I have not a Place in your Esteem and Affection, I am much deceiv'd; and you know yourself to be my Favourite, and that I love you with all the Tenderness of a Parent. I therefore expect, when you are reading these imperfect Instructions, that you will bestow a few kind Wishes, and short Petitions, for the Safety and Success of him, that convey'd them to you.

I give you my Advice in Writing, that, in what Place or Station soever you are, it may be always with you; and that, when my Absence will deprive you of me, you may have the Pleasure of being accompanied



nied with that, which may be of greater Service to you than my Presence.

As for leaving my Relations, and Acquaintance, in hopes of becoming useful to others, in Proportion to my small Abilities, and not lost to myself ; I shall do it with all the Freedom and Unconcernedness imaginable : But I cannot overcome a Reluctancy of leaving you, upon so great a Hazard of never seeing you more.

If Providence will make it convenient for us to meet again ; and if you, by the divine Grace, are preserved from a Degeneracy of Spirit, from falling into any mean or irreparable Misbehaviour ; from submitting to any Change of Life beneath your Birth and Education—then the greatest Comfort and Satisfaction I expect on Earth, will be compleated. Here do not imagine I suspect your future Conduct : I only mean it as an affectionate Caution.

We ought always to consider, who it is that advises us, before we follow the Advice ; for, however plausible the Counsel may seem, if it comes from a designing or self-interested Person, it is always to be suspected, and rarely to be used. It would indeed be equally troublesome and ungenerous, to suspect every one that advises ; yet, it must be necessary, when we have Reason to question that Person, in point of Honesty, Justice, or Can-

dor, with Caution and Civility to weigh his Counsel.

Many People have so great an Itch to be Directors and Advisers, either to shew the Superiority of their Understanding, or their own Security and Exemption from certain Failings, that they officiously and conceitedly obtrude their Lectures of Oeconomy, to the rest of the World, at the same time that they themselves are plunging into Ruin by their own Misconduct. In every Sphere of Life, too many assume a Character, which, by some Incidents, they prove themselves disqualified for : But, when Advice comes from the Heart, it is delivered in a certain Dress, which cannot wear Disguise.

Since my Admission into the University, I have seen Indiscretion in all her Shapes ; I have run over the Circle of all the Gaities and Pleasures, that are, by the Perverseness of corrupt Nature, suited to the giddy Humours of Mankind ; and I find them all to end in Anxiety and Remorse. Hence, after a thousand Convictions of the Vanity of such Pursuits, I conclude, that, if Pleasure be the Lot of human Nature, it must lie in somewhat beyond this Life. It is natural hence to deduce a Confidence, that, since in every Particle of Creation we trace an Almighty Power, and see the immense Divinity impress'd upon all his Works, this great Being must be the Source of Beauty, Love,

Love, Virtue, and Pleasure. The Author of such Perfections cannot be defective in any of them, nor admit the least Increase of Happiness. His Glory is compleat ; his Power is infinite ; his Nature pure ; and whatever is defiled he must abhor. This Reflection being impartially digested, I began to form an Opinion of myself and the World. When I had fixed my Soul in a Serenity proper for Meditation, 'twas easy to discover the Disguise that Vice puts on, and the Fallacies of immoral Pleasures, which only delude us with a Dream of Happiness. It is a most lazy, a most ignoble Carelessness, to neglect or undervalue the Improvement of Knowledge, to the Ends for which it was given ; for the surest Way to purchase Happiness, must be, to let as little of our Time as possible slip away unobserved and unimproved.

If it were but universally considered, that Women were created to refine the Joys, to soften the Cares of Humanity, by the most agreeable Participation ; that they have as great a Share in the rational Word as Men have ; and that they have as much Reason to aspire at the highest Virtues and Accomplishments, as the wisest and gravest Philosophers—How many Blessings and Ornaments might we expect from the Fair Sex, who are formed by their natural Tempers to Goodness and Tenderness, and so adapted

by the Brightness and Clearness of their Minds, to admire and imitate every thing that is polite, virtuous, and divine !

It is not my Design here to take up your Time with a particular Confession, or, by the Severity of a Stoic, to deter you from the Pursuit of innocent Mirth and Gaiety. Regular Pleasures are always allowed to the Young, and Chearfulness to the Virtuous. They are the Health of the Soul, and the natural Effects of Virtue and Innocence. In Religion there is a great Tendency to Chearfulness, and such a Frame of Mind is not only the most lovely, but the most commendable in a virtuous Person ; whereas sorrowful Faces and gloomy Tempers are owing to mistaken Notions of Piety, or Weakness of Understanding. In short, those who represent Religion in so disagreeable a Light, are like the Spies of *Moses* sent to make a Discovery of the *Land of Promise*, when, by their Reports, they discouraged the People from entering upon it. Mirth was not for Reprobates, nor Pleasure for the Licentious ; but the Innocent and Virtuous are the only Persons who have a proper Title to either. The Duties of Religion are many, but easy ; strict, but pleasant, and have nothing terrible or forbidding in them \*. Being convinced of this, I am now

\* Matt. v, vi, and vii. Chapters xi, xxviii. Rom. xii. Eph. v. and vi. 1 Thess. v.

now in the Pursuit of what Wisdom and Philosophy can yield ; and I hope it will not be ungrateful to you, to be told that I am greatly reconciled to myself, and find an ineffable Satisfaction in the silent Approbation of my present Amusements—and I hope that a sedate Review of this Letter will not only convince you, that the Remembrance of Folly is irksome and uneasy ; but that the Pleasures and Advantages, which flow from a well-ordered Life, are intense, and never to be removed.

By Experience, I am forced into a Persuasion, that in the discreet Use of these two Talents, *Time* and *Money*, the Art of well-living chiefly consists. Those are the greatest Blessings we can enjoy on Earth, both for ourselves and others ; and whoever has learned to husband them well, has made no small Advances in the Perfection of a Christian.

If you be not careful of your Actions, it is impossible you can propose to yourself your best Interest, because you neglect the Means to secure it ; and if you are not careful of your Time, how can you be of your Actions : It is a melancholy Truth, that, tho' among the Talents of our Stewardship, *Time* is the most valuable, yet in general, we are more profuse and regardless of it than of any other. However, the surest Way to purchase Pleasure and Hap-

pines, is to let as little of our Time as possible slip away unobserved, or unimproved ; for our Work is great, and our Day of working short.

From an Enquiry into the Nature of Things, and a Comparison between the Beauties of Virtue, and the Deformities of Vice, I have collected some Rules of Life, and Principles of Behaviour, which will make all, who reduce them into Practice, easy to themselves, and agreeable to others. These general Directions I shall write down as my Humour or Leisure directs me ; and I recommend them to your constant Observance, because it will secure you the Protection of Heaven, and the Favour and Esteem of all you converse with.

By the Imperfections of our Nature, since the Fall of our first Parents, Instruction is made as necessary to recover to us the right Use of our Reason, as Medicines are to restore our Health ; and, as the various Diseases, that our Bodies are subject to, have made Physick necessary ; so the Change of our rational Nature, has introduced the Necessity of Precept and Instruction. Now, the proper Method for young People to recover the right Use of their Reason, is to gather Experience from good Example, and to read the Works of learned Men, who have laboured in the Study of Wisdom.

For

For this Reason, on all Occasions, I recommend female Learning; my Sentiments upon which, I intend for a subsequent Part of this Letter.

Great Numbers of People have been undone, by being born and bred in Families that have no Religion, where, by a corrupt Education and bad Example, they are led into a course of Vice and Irregularity in their greenest Years; and then, under the Service of their headstrong Passions, are exposed to the Seducements of a perverse World. But you have the Happiness of good Example in a prudent and religious Mother, who is able to instruct you, and who has omitted no Pains in the Improvement of your Mind, and genteel Education; so that small Faults in you would deserve the greater Rebuke.. She has always made it her Delight, to strengthen your Understanding, and to embellish your Faculties with wholsome Advice, and the purest Maxims, from your earliest Infancy. She has hitherto made it her great Concern, to preserve you from learning any thing that was dangerous, or likely to betray you into Weakness and Folly—from thinking any thing to be fine but Virtue, any thing to be happy, but the divine Favour, or any thing to be worthy of your Study, but eternal Life: So that the Impressions her reasonable Admonitions have made on your

Memory and Conduct, I hope, will the better prepare you for mine.

Your Inclinations have as yet been good, and your Dispositions regular; but this is the Time for you to set a double Watch on all your Thoughts and Words. Your having all along behaved well, will be a Stain in your Conduct, and Disgrace in your Character, unless you improve your Talents as they ripen. You are now (and not till now) entering upon the Stage of Trial. This is the Time for you to prove yourself. — This is the Season for you to purchase Happiness.

You are now past the trifling Amusements of Childhood, and your Mind is now acquainted with the Value and Rewards of Virtue; you are therefore now to despise whatever is childish or impertinent, and to employ your Thoughts on more exalted Things. This is the Spring of your Life, and will either confirm or blast all the Hopes of succeeding Seasons.

Setting before you, in an impartial Light, the infamous or honourable Characters of your Contemporaries, is the surest Method to incline you to any particular Virtue, or to give you an Aversion to any particular Vice.

There is a Principle of Reason in all Persons, which directs them to a Choice of what is beneficial for them, (for till we are

capable

capable of determining our Choice, and of acting in Conformity thereto, we live only the Life of mere Animals, and not of rational Creatures); but, though we all pursue the same End of Happiness, how various are the Means we take to obtain it? And how absurd is it, that Creatures of the same Nature, should not only take so many different, but even opposite Methods, to accomplish the same Purposes?

As you have Reason enough to wish your own Interest, I only intreat you to arm yourself with so much Discretion, as to examine carefully wherein it consists; and this, upon a sedate View, will appear to lie in a practical Obedience to the Laws of Purity and Virtue, and in the Love of God,

*To whom your past and present State  
You owe, and must your future Fate.*

So many learned Philosophers and Divines have wrote on the Certainty of a God, with such Accuracy and Applause, that scarce any thing new can be offered upon it; yet, as this is the Basis on which is grafted the fundamental Article of our whole Religion, I venture to lay before you, the true and genuine Sentiments of my own Mind upon this Subject.

It is the native Right and Privilege of all Persons, to make the nicest Enquiry into every thing, before they give their Assent to

to it; and this alone distinguishes between Faith and blind Credulity. Now, if we look into the Works of Nature, we shall find, that they are contrived by a Wisdom, and operate by Ways infinitely surpassing our Faculties to discover, or our Capacities to conceive: So that we are under a Necessity of having Recourse to something beyond bare Matter and its Motion, in the Explication of it; of which not one *Phenomenon* can be resolved by the natural Operations of Matter, or any other Laws of Motion, but the positive Will of a superior Being which governs the Universe. This is a Persuasion, that has so fix'd and deep a Root, notwithstanding the World is subdivided into different Conceits about his Existence, that by all Sorts, as well as all Ages of Men, it has been universally received and believed. This is a sacred Truth, that requires neither the Authority of the Scriptures, nor the Sagacity of a Philosopher, to establish it. There is something in the very Nature of Man, that intimates it to him; and the natural Order of Things requires such a Being: So that he, who denies it, seems to be, not only a Rebel to the Dictates of his Reason, and the Conviction of his Conscience, but to have brought his Mind to digest any Absurdity. It is confessed, that though we acquire from the natural Exercise of our Reason ever so great

a Conviction of this Truth, yet we cannot form a clear and distinct Idea of such a Being. It is infinitely above the Apprehension of the most improved Genius. All the Representations, that we can make to ourselves, either of the Nature or Attributes of the Deity, are by compounding and enlarging the Ideas we have, either of sensible Objects, or of the Operations of our own Mind ; and they can exhibit no more of the real Nature of those Things, as they are in God, than continued Extension does of his Omnipresence ; than the Succession of numberless Ages does of his Eternity ; than the previous Ideas of Things in our Minds do of his Prescience, or than continued Accumulation does of his Infinity : All which express no more of the real Nature of that incomprehensible Being, than Darknes does of Light. But shall our Weakness destroy his Existence, or shall the Narrowness of our Faculties set Bounds to his ?—God forbid ! Though we cannot find out the full Extent of Nature, yet without Hesitation, we may be assured, (First) That, if once there was a perfect State of Inanity, in which there was neither Creator nor Creature, the most contemptible Thing that exists, could never have been produced. (2dly) That nothing, nor no Perfection of a Thing, or Being, can have nothing, or a non-existing Thing for the Cause of its Existence.

istence. (3dly) That a Body being at rest, cannot give Motion to itself, much less to any other. (4thly) That all Reality, or Perfection of a Thing, is found expressly or eminently in the first total Cause. And (5thly) That, that Existence, from which all other Things did first arise, must be absolutely perfect, self-existent, and above all, and must be the \* Cause of his own Perfections. Hence it naturally follows, that there is an uncreate, eternal God, prior to all Beings ; who is the absolute, universal, and primary Cause, Life, and Energy of all Existence ; and who has created all Things, not only according to his Pleasure, but does, with the same merciful Influence, and Freedom, protect and govern them. This to me appears † demonstratively true.

If we contemplate the material World, (by which I mean that System of Bodies, into which the Author of Nature has so curiously

\* The logical Term is, the emanative, efficient Cause.

† The Principles of a Demonstration, must be original and self-evident Truths, where the Contradictory is impossible ; for to demonstrate, is to prove not only that a Thing is, but the Impossibility of its not being ; and here the necessary Certainty of any Matter proposed, must be deduced from such Principles as, being its Causes or Effects, must infallibly prove it. A Proof is, where there are strong Reasons for believing, and none against it : A Probability is, where the Reasons for believing, are stronger than those for doubting.

curiously wrought the Mass of the dead Matter, with the several Relations, that those Bodies bear to one another) we have sufficient Evidence of an all-wise Creator ; but there is still somewhat more wonderful and surprizing in Contemplations on the World of Life. The divine Power and Goodness are no less conspicuous in the Diversity, than in the Multitude of living Creatures. Every Part of Matter is peopled ; every green Leaf swarms with little Animals. There is scarce a single Humour (as the *Spectator* \* observes) in the body of a Man, or in any other Animal, in which our Glasses do not discover Myriads of living Creatures ; and the Surface of every Animal, that comes within our Perception, is cover'd with other Animals ; which are in the same manner the Basis of other Animals, that live upon it. The overflowing Goodness of God has specified in his Creation, every Degree of Life, every Capacity of Being. There is scarce an Atom of Matter, that falls within our Knowledge, that does not swarm with Life. Without a wise Contriver this could never be. An unknowing or accidental Cause could never produce such wonderful Effects. Again, common Sense is able to inform the lowest Capacity, that, if Man could make himself, he would, by a necessary Consequence, be perfect, as his Maker is ; and

not

not be subject to Change, Pain, or Dissolution ; in all which, and many other Fraulties, the most deliberate among us give Evidence of the Weakness and Corruption of our Nature : So that the divine Existence may be made evident, even from our Inability to exist without him. If you view the Construction of your own Body, and consider, who, and what you are, or whereof you consist ; that all the animal Motion, necessary to your Life, is independent of your Will ; that your Heart continually beats, without your Consent, or Direction ; that your \* Blood flows through its various Channels ; and your Arteries, Sinews, Pulse, Muscles, Fibres, and Nerves, all perform their respective Functions, without your Help or Advice ; how you are preserv'd in the World, and came into it, without any Knowledge † or Concurrence of your own : I say, if you consider this, you must be convinc'd, that you do not proceed originally from yourself ; nor can you look upon your Parents to be any more, than the *Instrumental Causes* of your Existence ; they being entirely ignorant of the Consequences of your Procreation, or your Structure in the Womb. Now, if neither your Parents, nor yourself,

can

\* Doctor Harvey says, that the Blood (at sixteen Ounces in the Pound) passes through the Heart at least eight times every Hour.

† Compare Jam. i. 18. and Eph. i. 9. with Tim. i. 9. and St. John's Gospel, iii. 3.

can be the first total Cause of your Being, you must certainly proceed from something else ; and this Thing, or Being, must either know and understand its own Actions, or else be intirely ignorant of them. But it is impossible that He, who created Man, and has provided so many Necessaries and Delicacies for his Use and Comfort, and such wonderful Faculties for the Fruition of them all, should be so destitute of Wisdom and Design, as not to know after what Manner, and to what End he made him, and substituted all other Creatures to his Service, in Subordination to his Divine Will. The Author of Nature has taken care to fortify all his rational Creatures (whether Male or Female) in Proportion to the Purposes he made them for ; and has given us all a sufficient Certainty, that a Power, far exceeding human Knowledge, is exerted in the Support even of our own Bodies. In the Pursuit of this, let us enquire, whence it is that we have our Breath, the Comforts of Light and Heat, the Fruits of the Earth, the Faculties of the Mind, the Accession of our Age, the Growth of our Bodies, the Insertion or joining of our Bones, or the Circulation of our Blood ? Even this superficial Survey of the human Body, produces Amazement in Persons endowed with the smallest Intellect : But those who have made that happy Progress in Anatomy, as

to discover the Harmony and Usefulness of all the Parts of the human System, their mathematical Situation ; the regular Motion of the \* Pulse ; the wonderful Variety and Aptitude of the Muscles and Fibres ; the curious Diversity of Duplicates through the whole Texture ; the Separation of the Juices, and the Manner of Digestion— Those are they, who have daily Opportunities of admiring the wisdom and Conduct of Providence, in so noble a Fabrick. By this Contemplation, the Mind naturally aspires to Praises † on its divine Original. Again, as Man is an intelligent Creature, endowed with Reason and Conscience, and the Capacity of thinking, comparing, judging, and making a great Progress in Knowledge without Confusion, plainly proves a divine, immaterial, and intelligent Creator. Our Reflections, Intentions, and Reason, must be derived, from something more noble, than the native Dulness of Matter ; for that, which has none of those itself, cannot confer any of them upon another. It is impossible to imagine any Relation between the Motion, or Figure of Matter and Thought ; for, whether Matter be divided or not, into more agitated Particles, it is not the less Matter,

\* Look for the Word Artery in *Quincy's Dispensatory*, where he beautifully accounts for the Motion of the Pulse.

† Read the cxxxixth Psalm.

Matter, less corporeal, or more capable of thinking ; the Essence of Matter being always the same : because there can be no Difference discovered in the several Sorts of it, except in its Accidents (such as Motion, Figure, Size, &c.) none of which can render it capable of Thought ; so that, if Thinking were essential to Matter, all Matter would of Necessity think. In short, it is as easy to conceive how the Modifications of Sound should produce Seeing, as how the Modifications of Matter can produce Thinking ; for Matter cannot determine its own Motion ; nor can Motion (which is the only operative Accident in it) determine itself ; but must be determined by some eternal Cause, that is, by something of another Nature. Hence it appears, that no such thing as a Body, can be the first Cause of Motion ; so that the first Cause of Motion must be incorporeal ; and of course this first Cause must be the Original of all Beings and Things, that have Understanding, or can be understood. Coincident to this is that Scripture which says, *God is a Spirit.*

To pursue this Enquiry a little farther : If we are led by unprejudiced Reason to consider, what could pass in the dark and wasteful Regions of Nature, before the obscure Confusion of the unborn World was calm'd and reduced into Harmony and Order ; what the State of this Earth was be-

fore the Distribution of the first Matter into Parts ; whence that Matter proceeded ; what supernatural Power drew Order out of that Confusion, giving Laws to the whole, and the least Individual thereof ; and whence the various Operations of Nature so regularly proceeded—what can we think ? Can we allude the Original and Government of all this to Chance ? Surely all the Laws of Motion, and Vicissitudes in Nature, that are regulated with so much Order, Proportion, and Design, can never be the Effect of an accidental Concourse of irregular Causes, operating by an ignorant Necessity ! Chance can never act in a perpetual Consistence with itself, or appear uniform in all its Operations. It must be a monstrous Want of Reflection, that can attribute to Chance, or any unknowing Laws of Nature, the astonishing Structure of the Heavens, the irregular \* Motions of the Planets, which

\* By Sir Isaac Newton and Doctor Nieuwentyt, is made appear the Impossibility of the Planets being carried forward, by any circular moving Matter ; because all Bodies, when put into Motion, proceed in a Right Line, unless some other Cause or Power oblige them to recede from it. Mr. Wells is of Opinion, that the Planets move round the Sun in a Curve Line, that is more elliptical than circular. It is observed by them all, that *Mercury* and *Venus* (which are the lowest of the Planets) perform their Revolutions so, as to appear always on the same Side with the Sun ; whereas *Jupiter*, *Mars*, and *Saturn*, are seen from the Earth sometimes on the

which continually \* approach to and move round the Sun ; and all the wonderful Stars that controul, and preside over the Seasons of the Year ; with which the † Firmament is so beautifully spangled. A sedate Contemplation of these Things is apt to raise in our Thoughts the Idea of an Almighty Being ||. Now, whether we consult the Idea of the first Cause, or the Nature of its Effects ; the Felicity of Mankind, or the Benefit of Reason ; all will conspire to prove,

that

the same Side, and sometimes on the other Side of the Sun. The Sun is a glowing Sea of Fire, which (according to Dr. Nieuwentyt) is proved by Eclipses, to be 100,000 times bigger than this Earth ; by Sir Isaac Newton it is supposed to be more. Mr. Derham is of Opinion, that this Earth is two hundred and fifty thousand Millions of Miles, solid Contents, Book II. Chap. 2. Here we have Reason to praise the merciful Design of Omnipotence, in placing us at a secure Distance from so vast a Body of flaming Fire, and in making Divergency a Property of its Rays, without which the World would be calcin'd to Glass, by the unspeakable Swiftnes of Heat proceeding from them. Divergency signifies the dividing and scattering of the Rays from each other, continually more and more, the farther they proceed in Right Lines. Light takes up but seven Minutes and an half in passing from the Sun to us ; and it is computed, that a Ball shot out of a Cannon, and moving in any equal Degree of Swiftnes, would be twenty-four Years in passing from the Sun to this Earth. See Doctor Nieuwentyt's Kel. Phil. page 778.

\* See Robault's Physics.

† It is more probable that the Interstitium, or Firmament, is solid then fluid ; because the Distance of the Stars has remained since the Creation the same, without the least sensible Alteration.

|| See the xixth Psalm.

that in the whole System of Existence, there is not one Particle, that is not wonderful in its Nature, and that does not only demonstrate the Being of a superior Power to produce it, but likewise the Impossibility of its being otherwise. The Being of a God is so little to be doubted, that to me it appears almost the only Truth we are or can be made certain of ; and such a Truth, as we meet with in every Object, in every Occurrence, and in every Thought. All things are *of* God, as the efficient Cause ; *through* him, as the disposing and preserving Cause ; and *to* him, as the final Cause. From the Production of Substances ; from the beautiful Modifications, and Arrangement of Matter ; from the regular Motions of the heavenly Bodies ; from the prolific Changes of Seasons ; from the wonderful Preservation and Support of all created Beings—in short, from the most ordinary Course of Things, it is farther evident, that this Author of Existence, this supream Intelligence, must necessarily be the first of all incorruptible Natures, the most excellent of all excellent Beings, eternal and unbegotten ; self-existent, self-sufficient, and self-instructed ; essentially just and holy, pure and true, good and merciful ; omnipotent, omnipresent, omniscient, immutable, incomprehensible, and infinite in all his Perfections \*.

*Thou*

\* See Lewis's Catechism, Sect. III. and Bishop Taylor's Golden Grove, page 3.

*Thou great Ador'd! Thou Excellence unknown!  
 Beauty is thine in all its conq'ring Powers.  
 What is there lovely in the spacious Earth,  
 Or in th' ethereal Round, compar'd to thee?  
 In thee we trace up Pleasure, to its Source!  
 Thou art the great Original of Joy,  
 Th' eternal Spring of Life, the Source of Love  
 Divine, beyond Similitude Supream;  
 With whose Immensity we're all surrounded!*

Such is the God, whom you are to serve, and who can take no Pleasure in any Thing but Virtue. This tremendous and gracious Being is, in the strictest and most compleat Sense, plac'd beyond any Increase of Glory, Power, or Felicity. All that he demands from us, his intelligent Creatures, is to love him, to fear him, to believe on him, to worship him, to give him Thanks, to honour him, to serve him, to obey him, and to put our whole Trust and Confidence in him: And for those poor Returns, we are promised, by the Word of eternal Truth, immortal Life and Fulness of Joy, in the beatific Presence of our Divine Original. But an impious Neglect of those Duties wounds the Conscience; betrays the Soul into Mischief and Danger; taints the Reputation; poisons the Sweets of Life, and makes an Enemy of this great Being, whose Anger is sharper than a two-edg'd Sword,

and

and who is able to cast both Body and Soul into Flames of undying Torture.

As the System of natural Religion consists in the Knowledge of the Nature and Attributes of the supreme Being, and in the Conformity of our Actions to his Pleasure ; so you must take Care, not to admit the least Imperfection into any Notion you form of the Divine Nature ; and to frame all your Ideas of him in such a manner, as to shew, you do not presume to define what he is in himself, but to testify your Admiration of him, your Humiliation and cheerful Obedience to him. Such an Enquiry as this will fill your Mind with Reverence of his Majesty, Mindfulness of his Presence, Fear of his Judgment, Love of his Mercy, Confidence in his Promises, and Submission to his Will. It will imprint upon your Soul a perpetual Awe of a Being, so great and powerful ; will effectually mortify in you, all Pride and Levity, and will quicken your Desires of being united to the Author and Possessor of infinite Happiness.

When fully convinc'd of the Being of a God, serious Reflections upon your own Nature, and the Ends for which you were created, will be of infinite Service towards the modelling of your Conduct. You are to consider, that your own Being is composed of a material body, and immaterial Soul.

Your

Your Soul is the spiritual and rational Part of you; the Properties of which, are as contrary to those of the Body, as Life is contrary to Death. Your Body is a System of Tubes and Glands, suited to one another, after so wonderful a manner, as to make a proper Engine for the Soul to work with. This Description does not only comprehend the Bones, Bowels, Nerves, Tendons, Sinews, Veins and Arteries; but every Muscle, every Cartilage and Ligature, which is a Composition of Fibres, that are so many imperceptible Tubes or Pipes, interwoven on all sides with invisible Glands or Strainers. As your Body is made of such Materials, so it must be mortal, and subject to Corruption; but your Soul is a Particle of the divine Essence, that is never to taste Death, but to live for ever. So that though, in one Respect, you may say to Corruption, thou art my Father, and to the Worm, thou art my Mother and my Sister; in another Respect, you may look upon a Being of infinite Perfection, as your Father, and the highest Order of Spirits as your Brethren. The *Spectator* \* observes, that Man seems to be plac'd, as the middle Link, between Angels and Brutes; and, as he inclines to the angelic, or brute Part of his Constitution, he is then denominated good or bad, virtuous or wicked; and his Kindred is declar'd

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\* Volume VI. Number 408,

to the Angel or the Brute. All Passions are in all Persons, but all appear not in all. The Union of Flesh and Spirit occasions a perpetual War of Passions. Constitution, Custom, Education, Reason, and the like Causes, may improve, or abate the Strength of them ; but still the Seeds remain : Wherefore the wise Contriver of our Nature has endowed us with Reason, which we should keep continually on its Guard against the Passions ; lest they should carry on any Design, that may be destructive of its Security. Here I do not mean, that our Passions should be rooted out, but discreetly regulated. If we so far break their Strength as to make them contemptible, we consequently render our Reason unguarded. It is too manifest an Indication of an abject Mind, to have a diminutive Opinion of human Nature. The best Spring of generous and worthy Actions, is the having generous and worthy Thoughts of ourselves. Whoever has a mean Opinion of himself, will act in no higher a Rank, than he has allotted himself in his own Estimation. It is not natural, that they can exalt their Thoughts, to any thing great and noble, who believe, that after an uncertain Term of a few Years, they are to sink into Oblivion, and to lose their Existence. Kind and benevolent Propensions appear to me, to be the original Growth of the Heart of Man ; and, however they are

check'd, or swayed by perverse Dispositions, that have since sprung up within us, they have still some Force in the worst of Tempers, and a considerable Influence on the best. Surely, the most beneficent of all Beings, who gave us Existence, and created us after his own Likeness, would not suffer his Image to pass out of his Hands, unadorned with a Resemblance of himself, in this most lovely Part of his Nature. Here you are to be cautious, that you do not carry this Contemplation too high ; for Man, considered in himself, abstracted from the Influence of Grace and Protection of Heaven, is the most helpless and wretched Creature in all the Scale of Beings ; subject, every Moment, to the greatest Calamities ; beset with the greatest Dangers ; and obnoxious to the worst of Accidents. But this is our great Comfort, that we are under the Care of one, who knows the Assistance we stand in need of, and is always able and ready to bestow it on those, who ask it of him.

You are further to consider yourself, (first) as a reasonable Creature, capable of becoming either happy or miserable : and (secondly) as a sociable Being, capable of contributing to the Happiness, or Misery of others. Suitable to this double Capacity upon Examination, you will find yourself furnish'd with two Principles of Action : First, with Self-love, to render you wakeful to your own

personal Interest ; and, in the next Place, with Benevolence to dispose you for giving your utmost Assistance, to all engaged in the same Pursuit. This Survey of human Nature is agreeable to Reason, gives Honour to our Maker, and Credit to our Species.

If you incline to make a learned and philosophic Enquiry into your own Being, it must be done with the utmost Caution. Of natural Philosophy (as it is the Knowledge of the Principles, Properties, and Operations of Things, as they are in themselves) there are two Parts ; one, comprehending Spirits, with their Nature and Qualities ; and the other, Bodies. The Study of Metaphysics (under which Title the Consideration of Spirit generally comes) is too deep, and laborious for your Sex to engage in, as a Science to be methodized into a System, and treated of upon Principles of Knowledge : Nor is it safe for a young Person to dive into the Mysteries of this Study. It is true, that, as an Enlargement of the Mind, towards a true and fuller Comprehension of the intellectual World, it is a pleasing and glorious Toil ; and without the Notion and Allowance of Spirit, the highest Learning must be defective ; because it leaves out the Contemplation of the most excellent and powerful Part of the Creation. But, since the clearest and largest Discoveries, we have of immaterial Beings, (that is, of God, our

own Souls, and other Spirits) are imparted to us by Revelation, the Knowledge, that all young People, especially of the Female World, ought to desire of them, should be taken from, and confined to that Revelation. However, as Matter, being what all our Senses are constantly conversant with, is so apt to possess a young Mind, that Prejudice, grounded on sensual Objects, often excludes all other Beings, and leaves no room for the Admittance of Spirits: I say, as this is too often the Case, it may not be superfluous, to entertain you with a few Illustrations on the Nature of an human Soul, as an immaterial, incorruptible, and immortal Being. But, before I proceed on so nice a Topic, it is necessary to distinguish, between the pure Spirit, and the animal Soul, (as we in Scripture are directed to do, and as the ancient *Hebrews* and *Egyptians* did) and consider the first as the Source of our Thoughts; the other, only as the Cause of our Motions. *Sensation* (as Mr. *Locke*\* observes) convinces us, that there are solid, extended Substances; and *Reflection*, that there are thinking ones; and from these two (*viz.* *Reflection* and *Sensation*) arise all our original Ideas. The Senses are only capable of corporeal Impressions; but the Soul can form reflex Thoughts and Ideas,

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\* In his *Essay on Human Understanding*, *Book II.*  
*Chap. 23.*

perfectly abstracted from Sense. Hence it appears, there must be two Substances essentially distinct ; viz. Body and Spirit. Reasoning, thinking, comparing, abstracting, doubting, or fearing, cannot belong to, or be produced by corporeal Substance ; therefore those Faculties must be the Actions of, exist in, and be supported by some other Substance : So that the human Soul (whose very Essence is to know and think) must be a pure, immaterial Substance ; removed from all the Properties of sluggish, inanimate Matter. Since no Degree of Perception falls within the Sphere of material Activity ; and since no Faculty of thinking can be superadded to any System of Matter, unless the innate Nature of it be changed, or a Substance of another Nature be joined unto it ; it is natural to conclude, that the Soul can neither be material, nor have any internal Principle of Corruption. Though the human Soul be an Emanation infinitely inferior in its Nature, to its divine Original (who is all Act and Energy) yet a Being, that has such a Remembrance of the past, and Concern for the future, as every human Soul has, can never rest in a State of Inactivity ; and whoever contemplates the Activity of the human Soul, and the Perfections, which it contains, must be necessarily persuaded, that so noble a Being cannot be immers'd, in the Essence of sluggish

gish Matter. Whatever Form or (*Animal*) Soul \* Brutes enjoy, arises from the Figure, Situation, and Movement of material Particles ; and those Motions in them, that we may think resemble Regularity and Design, are no more, than the Effects of the Disposition of their Nature, to produce such and such Motions ; whereas our Souls are not only invested with a Capacity of forming just Ideas of ourselves, and our own Nature ; of regulating our Desires, to the proper Value of their Objects ; and of subjecting our Passions, to the Government of Reason ; but likewise with a Notion of Religion, a Fear of the Divinity, and the Sentiments of Conscience ; and none of these Circumstances can possibly affect any thing so essentially unknowing as Matter. Dreams afford us strong Intimations of the Soul's Independency on Matter, and give us lively Ideas of the Activity, Agility, and Perfection, which are natural to the Faculties of the Mind, when disengaged from the Body ; and which is not in the Power of Sleep to deaden or abate. When the Organs of Sense are tired with the Fatigues of the Day, and are no longer able to perform their respective Offices, until repaired by Rest, the Soul exerts herself in her several Faculties, till that heavy material Substance,

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\* See Mr. Spavan's Translation of *Puffendorf*, Vol. I. Page 125.

to which she is united, is again qualified by Repose to keep her Company. "The Slumber of the Body (*as an ingenious Author* \* observes) seems to be but the waking of the Soul;" for the Passions affect the Mind with greater Strength, when the Body is laid at Rest, than when it acts in Conjunction with it. Though the Soul, in the Hours of Sleep, be not intirely unfetter'd from the Body, yet she is not entangled, or perplex'd in her Operations, with such Motions of Blood and Spirits, as when she operates in concert with the Body. The Idea of Thought, which, as I have already observed, is the peculiar Office of the Soul, includes nothing in it, that is included in the Idea of extended Substance. If any Person attempts to tell you, that the Soul is material, or if any inadvertent Notion of your own suggests it to you, be pleased to examine, what Disposition of Matter is required to Thinking; how the same individual Quantity of Matter can be in two different Places at once (the Soul being always able to separate and re-unite her Ideas, and to think, at the same Time, on different Things in different Nations;) how Thought is either round, long, broad, deep, or divisible; what Force, what Composition of Parts, what Confines, or Directions of Course, are required

\* *Religio Medici*, quoted by the *Spectator*, Vol. VII.  
Nº. 487.

required to render the Soul capable of Reason ; or where the Situation of it is ? Now the Denial of one of these destroys the Form, whereby we paint to ourselves the Conception of a Body.

Having thus far proved the Soul to be immaterial, I am naturally led to prove the Eternity of its Duration ; which is the great Basis of all our moral Actions, and the Source of all the pleasing Hopes and secret Joys, that arise in the Breast of a reasonable Creature.

Many are the Arguments, that establish this great Point. First, it is reasonable to believe, that an immaterial Being, enriched with so many beautiful Faculties, as the human Soul is, can have no internal Principle of Corruption, or be subject to Annihilation ; and hence arises a Certainty of its being a Particle of an immortal and eternal Essence. Again, its Love of Existence ; its Hopes of undying Happiness ; its Satisfaction in the Practice of Virtue ; its Remorse on the Commission of Vice ; and the Delight it takes, in the Contemplation of its divine Original, are irresistible Proofs of its immortal Nature. He must be lost in Stupidity, who can either imagine, or believe, that a thinking Being, which is in a perpetual Progress of Improvement, that is always capable of new Accomplishments and further Enlargements, and is still tra-

velling on, from Perfection to Perfection, should, in the Beginning of her Enquiries, and after a few Discoveries of her own Excellencies and Acquirements, fall away into nothing, and perish with Corruption. Besides, the Justice, Goodness, Wisdom, and Veracity of God, are all concerned in the Proof of her Eternity. In this World, Man, let his Talents be ever so great, and his Labour ever so constant, can never take in his full Measure of Knowledge ; can never establish his Soul in Virtue ; or come up to the Perfection of his Nature. Would it then agree with the infinite Justice and Wisdom of God, to create such noble Beings, for so mean a Purpose, as to perish with the Beasts ? That would be, to give us Reason to be abortive, Talents not to be exerted, and Capacities not to be gratified ; which would destroy that infinite Goodness and Wisdom of the Deity, that shines through all his Works. We are to look upon this World as a \* Nursery for the next, and are only to receive our first Rudiments of Existence here, and afterwards to be transplanted into eternal Dominions ; where our immortal Souls will still be adding Knowledge to Knowledge, and Virtue to Virtue ; and will shine for ever, with new Accessions of Glory, to all Eternity. This is the triumphant Pleasure of our Souls—this is the highest Perfection

\* An Expression taken from Monsieur *Pascal*.

Perfection of our Nature ; and it must be a Prospect pleasing even to God himself, to see his Creation drawing nearer to him by greater Degrees of Resemblance.

From these Considerations, the Inference naturally resulting, is, that the intellectual World must be governed by Providence, and be subject to Laws. The Moment, in which God was pleased to create intelligent Beings, with Excellencies far superior to any other of the animal Creation, he laid upon them such Obligations, as necessarily agreed with the Constitution of free Agents, and social, reasonable Creatures ; and by these Obligations or Laws, all human Actions were originally invested with a *Morality* ; for nothing puts a natural Difference between our Actions and those of the brutal World, but the having our Principles from the Light of the Understanding, and the Determination of the Will, and our Reason being informed with the Knowledge and Sense of Law. According to Baron Puffendorf, *Law consists of two Parts ; in the one, is declared, what is to be performed or omitted ; in the other, what Penalty shall be incurred by those, who transgress in either Respect.* Thus we see, that the Reason, why Brutes are under the Restraint of no Law, is, because they are not capable of knowing what Law is ; whereas the very Nature of Man absolutely requires, that there should be

be certain Rules, and Laws of Government, made obligatory to him, by the Connexion of Duty and Reward, as he complies with, or disobeys the Will of the Legislator; for no Law can be enacted, to which there is not an Obedience enforc'd, by consequent Rewards and Punishments; which must be of sufficient Weight to determine the Choice. The Necessity of this results from the very Nature of Laws. Since then a good and gracious God has promised such immense Rewards to Virtue, and such terrible Miseries to Vice and Impenitence, as we find, in an absolute Sense, to be exclusive of this Life, there must be a future State, to render us capable of either of them. The promiscuous and undistinguished Distribution of Good and Evil, in this Life, (which God has made necessary to carry on the Designs of his Providence) is a most forcible Argument for a future State of Retribution; because such an Injustice would be utterly inconsistent with the Divine Nature, if he were not immutably purposed to rectify hereafter this his temporal, and seemingly unequal Distribution.

There is not a more pleasing Contemplation—a more improving Exercise to the human Mind, than a frequent Review of its own Privileges and Endowments; nor is there a more effectual Means, to awaken in us an Ambition, raised above low Objects and

and little Pursuits, than to value ourselves as Heirs of Eternity. What Delight must a virtuous Soul take in considering, that the best and wisest of all Ages and Nations \* assert this as their Birth-right ; and that it is ratify'd by an express Revelation ! Tho' human Wit is so warmly employed, to stave off the Thoughts of another World, yet I do not see, if Immortality be the Pride and Happiness of our Existence, why it should not be thought of, and talk'd of, with the same Gaiety, as any other agreeable Subject. By serious Reflections on the Excellence and eternal Duration of the Soul, she grows conscious of her own Dignity ; disengages herself from the tumultuous Effects of all guilty Passions ; and fixes her Views on none, but pure and permanent Delights. When our Thoughts are thus elevated, we find new Capacities of Happiness awake in our Breasts, and a Languishment for some unknown Joys—some unexperienced Pleasures, which must be the certain Rewards of Virtue. Thus we are brought to know, that some uneasy Circumstance or other mingles itself with all sublunary Bliss ; and that it is some future Expectation, that engages the Mind—that of celestial Pleasures and divine Entertain-

\* Nescio quomodo inhæret in Mentibus, quasi seculorum quoddam augurium futurorum ; idque in maximis ingenii altissimisque animis & existit maximè & appetit facilimè. *Cic. Tusc, Quæst.*

Entertainments. In our gayest Flights there is no Pleasure we can taste, that is not mix'd with some mortifying Evils ; but the Prospect, that Eternity sets before us, is all serene and peaceful, unclouded with Pain or Sorrow. When tired and sick of all mortal Vanities, the religious Mind reposes itself in the firm Expectation of drinking at the Fountain of Life, and of bathing in Rivers of immortal Pleasure. Even Death (which to the Guilty is the gloomy Period of all their Joys, and the Entrance to a Gulph of undying Wretchedness) brightens into a Smile, and, in an Angel's Form, invites the religious Soul to endless Rest from Labour, and to endless Scenes of Joy.

This Prospect is the secret Comfort and Refreshment of the Mind : This doubles all our Pleasures—this supports us under all Afflictions. We can look at Disappointments and Misfortunes, Pain and Sickness, the Loss of Friends, and even Death, so long as we keep in View, the Pleasures of \* Eternity.

Though it may appear opposite to all modern Refinement, for a Girl, in the Bloom of sixteen, to think herself mortal, or made for any other Purpose, than to attract Esteem and Admiration, and to pursue the Pleasures of this Life ; yet I recommend it to you, to form

\* See Mirzab's Vision translated by Mr. Addison in the Spectator, N<sup>o</sup>. 159.

form your Conduct upon that Scheme (let it be ever so old-fashion'd) that leads to pure Delight, and secures eternal Bliss. Let your Expectations be higher, than any Dignity or Enjoyment this World can boast. Let a celestial Crown fire your Ambition, and in the Pursuit of infinite Happiness, grasp at nothing below the Glories of Immortality. With what a divine Ambition does the Prospect of heavenly Joys inspire the Soul ! If you are reckoned by any of the gay and giddy World, the less polite for entertaining such exalted Thoughts of Pleasure ; be content in being unfashionably good, since thereby you can keep your Peace ; be fearless and open to the Inspection of Heaven, justify yourself to your own Conscience, and secure the divine Interest. Be always assured, that no Character is more amiable, than that of a Female, who in the gayest Bloom of Youth, and Triumph of Beauty, practises the Rules of Purity and Virtue ; and that in the Exercise of those Qualities the finest Breeding consists.

If you consider your Being, as circumscribed by the Uncertainty and Shortness of this Life, your Designs will be contracted into the same narrow Span, that you imagine is to bind your Existence ; but, if you turn your Thoughts inward upon yourself, and view the Excellencies of your own Soul, and consider it as an immortal Being, you  
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see its Capacities and Perfections in a very different Light ; and you will be forc'd into a Persuasion, that nothing less than Immortality deserves your immediate Thoughts.

Since we all perceive in ourselves, a Restlessness in the present State, a still increasing Appetite to somewhat future, a successive grasping at somewhat to come ; and, since the Author of our Nature has planted no useless Passion in it, nor any Desire without its Object ; Futurity must be the proper Object of the Passion, that is so constantly exercis'd about it. Though the Immortality of the Soul is sufficiently proved by other Arguments, yet this Relish and Desire, that we have for Futurity, adds Strength to the Conclusion.

Now I appeal to Reason, if it be not a more engaging and delightful Contemplation, to set before us eternal Scenes of Happiness, than to amuse ourselves with sullen Hopes for Annihilation, and crumbling into Dust with inanimate Matter. Nothing can be more pitifully mean, than to resign one's Pretensions to Immortality, and to substitute in its Room, the inverted Ambition of dropping into nothing. But on the contrary, what are all the Honours, Wealth, Powers and Pleasures of this World, when compar'd with a generous Expectation of a Being without End, and a Happiness equal to that Being ?

I shall not pursue this Thought any further ; but what I offer, in the next Place, to your Meditation, is the Means whereby you may qualify yourself for eternal Happiness ; and this absolutely consists in a Principle of Duty to God, which we otherwise term Religion. Therefore I exhort you, above all things, to pay the greatest Deference to the Deity. Undertake nothing, whether more or less important, without first calling upon, and consulting him ; and let your liking or disliking, your doing or not doing any thing, be always governed by this Principle of Duty.

At the Fall of our first Parents, Corruption seiz'd the Nature of Man ; and on account of that Disobedience, all their Posterity \* are born Children of Wrath, sentenc'd to begin their Lives in a State of Pollution and Disorder ; full of Tempers and Passions, that darken the Principles of Reason, and incline us all to forbidden Desires. At your Baptism by Water the *visible Sign*, and by the *inward and spiritual Grace*, you were cleans'd from all the Defilements of your natural Sin ; and then you obtain'd three Privileges, first, you were made a † Member of that spiritual Body of which Christ is the Head ; 2dly, you were made a ‡ Child of God, by Faith in Jesus Christ ; and, 3dly,

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\* Rom. v. Verse 12.      † 1 Cor. ch. xii. v. 12.  
and 13.      ‡ Gal. ch. iii. v. 26.

an Inheritor of the Kingdom of \* God, not by an absolute, but conditional Promise, in case you lead a Christian Life. To do this, was the thing promis'd and vow'd, in your Name, by your Sureties ; and if you fail to make it good, you lose the Benefit of the Covenant then enter'd into. By being baptized in the Name of the Father, Son, and Holy Ghost, you were dedicated unto, and obliged to serve, love, and worship the undivided Trinity, one God blessed for ever. In the Deity or Godhead, reveal'd Religion expressly asserts, there are † three Persons. The Father created the World by † the Son (in Scripture call'd his eternal Word and Wisdom) and the Creation of the World is attributed to the § Spirit. That Christ pre-existed all created Things, and gave Being to all Things in Heaven and in Earth, both visible and invisible, does not exclude the same Efficiency of Causality, that is attributed to the first and third Persons in the Trinity. The Works of the Trinity out of itself are || not divided. Whatever one Person does, the others do ; the second and third Persons cannot do what the first cannot do ; therefore the second and the third are equal to the first. Tho' some Works (to denote the

Order

\* Rom. ch. ii. v. 7.      † 1 John ch. v. verse 9.  
 ‡ St. John Gosp. ch. i. 3.      § Gen. i. 1. Job. xxxiii.  
 ¶ Psalm xxxiii. 6. and civ. 30.      || See the 19th,  
 20th, and 21st Verses of the 5th Chapter of St. John's  
 Gospel.

Order of the Trinity's Operations) are most ordinarily ascribed to each Person ; yet they are not so ascribed to any Person but that other Scriptures justify the Co-operation of all the three Persons. Here we are not to expect a Description, adequate and commensurate to the thing itself, because our Capacities are not extensive enough, either to give or receive such a Description : Nor can the Difficulty of apprehending how this is done, be any Prejudice to our Belief of it, when we have God's infinite Power in our Thoughts. The Son proceeds by Prolation from the Father, and the Holy Ghost proceeds from the Father by the Son ; which three are all one by Unity of Substance, and are three Persons not in Condition or Substance, but in Form and Order ; for, as they are all one Substance coherent in three Persons, so they are uncompounded, undivided, and inseparable to each other. *In this Trinity none is before or after the other ; none is greater or less than the other ; but the whole three Persons are co-eternal and co-equal together.* Though every Person by himself is God and Lord, yet the Lord our God is but one God.

Let us run into ever so many refin'd Speculations of Mathematicks or Metaphysicks, we shall never be able to search out the internal Nature of the Godhead ; yet we have sufficient Reason to give our Assent to this divine

divine Mystery, because we have the concurring Testimonies, and the infallible Excellence of that Doctrine, which was preach'd by them, who were made the Instruments of this Revelation to us. There is required a nice Distinction to be made between that Part of a Mystery, which we understand clearly and distinctly, (whereunto our Assent is founded upon Evidence, and is properly call'd Knowledge) and the Substance of the Thing signify'd by it, whereof we can have no Idea at all, (whereunto our Assent is founded upon the Authority of God, and is properly call'd Faith;) it being wholly exempted from the Disquisition of our Reason, and Faith alone can reach it.

At your Confirmation you publickly, and solemnly ratify'd and confirm'd, in your own Person, the Vow made for you by your God-father and Godmothers, and releas'd them from their Engagement. You then took your baptismal Vow upon yourself, and with a deliberate unreserv'd Assent to all the Articles of the Christian Faith, you chearfully embraced it, and renewed your Covenant with the Deity; first, to abhor, defy, and resist the Devil and all his Works; to mortify the Flesh with Abstinence and Humility; to renounce all Pleasures, that lead to Sin; all Pride, Ambition, and Covetousness; and to subdue, as far as in you lies,

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all impure Desires and vicious Inclinations, that may either surprize or invade your Heart. Secondly, to believe all the Articles of the Christian Faith ; for without believing them, you cannot have a federal Right to the Covenant of Grace. And, thirdly, with his Help, to live a constant Course of Piety and Obedience to God, all the Days of your Life. Here you are to observe, that the Fundamentals of the Christian Religion, are those Articles in the Apostles Creed, which are necessary to be explicitly believed by all, to whom the Gospel is revealed. Points not fundamental, are all other divine Verities, contained in the Word of God (whether written in canonical Scripture, or delivered to us by apostolical, universal Tradition) and explicitly to be believed by us, when we are ascertained, that they are contained in those divine Oracles. Into Belief and Practice, all the Principles of our Religion may be resolved. The first of these is distinguished by the Name of Faith, the other by that of Morality ; both which have their peculiar Excellencies. On this the *Spectator* has elegantly descanted, in his sixth Volume, N<sup>o</sup>. 459 ; to which Paper I refer your reading. The Apostles Creed is the Rule of your Faith ; the Ten Commandments, joined with those in the Gospel, are the Rule of your Practice ; and the Lord's

Prayer

Prayer is the Rule of your Devotion. Prayer is the Means of obtaining divine Grace, \* to enable you to this Belief and Practice.

Tho' there are many other Things, that may be called Sacraments, yet *Baptism* and *the Lord's Supper* are the only two, that are generally necessary to Salvation ; that is, from the Obligation of observing these two, no Persons are exempt, but such only, who are incapable, or have not an Opportunity, to receive them. It may not be improper here to inform you, that Consecration does not change the Nature of the Elements in the Eucharist, but makes them the Types and Symbols of the Body and Blood of Christ, abiding still in their proper and native Substance. In the Sacrament of the Eucharist, the Essence of it consists in eating the Flesh, and drinking the Blood of our Saviour ; and what we are to understand by this, he did not leave obscure. He took Bread in his Hands, and of it he said, *This is my Body* ; and likewise of the Wine, *This is my Blood* : So that the Way to take this Body and Blood, is to take consecrated Bread and Wine, in Remembrance of him. Thus Christ established this Institution, and thus the Apostles and † primitive Christians practised

\* St. Luke, ch. xi. ver. 13.      † Before the *Late-ran* Council, Transubstantiation was never admitted, as an Article of Faith, into the Church of Rome. See *Eellarmin*, Lib. III. de Euchar. Cap. 23.

practised it. (Grant, I beseech thee, my God and my Redeemer, that the eucharistical Elements may truly perform to me, and all worthy Receivers, that which they signify and represent !) Any Person is qualified to receive the holy Sacrament, that is qualified to say the Lord's Prayer, or to perform any other Act of Devotion ; and, as we are all, by Nature, prone to Temptation ; so, the seldomer we partake of this divine Mystery, the more liable we are to violate the Covenant we make at the Altar of our Redeemer.

The Design of the first Sacrament, is to receive Men from a State of Sin and Wrath, into a State of Favour ; and the Hopes of eternal Happiness, and the Ends designed by our blessed Saviour, in the Institution of his Supper, were these four : First, that it should be a perpetual Memorial of his Death and Sufferings ; secondly, that it should be an open and solemn Confession of the Christian Religion ; thirdly, that it should be a visible Seal of the new Covenant, wherein we repeat our baptismal Vows ; and upon the sincere Exercise of Faith and Repentance, we have an Assurance of the Forgiveness of all our Sins past ; and, fourthly, that it should be a visible, solemn Seal of the Union and Communion of Christ's mystical Body. This is the most solemn Act of Devotion ; therefore great

great is the Danger of coming to the Lord's Supper with unclean Hands, or with an impure Heart ; that is, in the actual Possession of any darling Sin, without the greatest Reverence to the sacred Institution, without an Abhorrence of Vice, without a lively Faith in the divine Mercies, and a firm Purpose to lead a Christian Life : But, no less are we threaten'd with the severest Judgments, if we wilfully absent ourselves from the Lord's Table ; because such a Neglect is a plain Contempt of Christ's Invitation, and a manifest Disobedience of his positive Command. When you are cloath'd in Humility, Repentance, universal Love, Simplicity of Heart, and a lively Faith in God's Mercies, you are well prepared ; then you are dress'd in the Wedding Garment—then you have put on the Armour of Life.

Such is the Doctrine of the Reformed Church ; and they, who corrupt and distort this Doctrine, must have a Pretence to greater Knowledge and clearer Insight into the Mysteries of Christianity, than Christ himself. No Church is any farther the Church of Christ, than as it teaches his Doctrine. Christ assured the World, that all they, of every Kindred and Nation, that believe in him, and obey his Will, shall be saved. The Belief of *absolute Reprobation*, without the least Distinction or Reserve, is contrary to, and subversive of it ; therefore

therefore whoever upholds it, cannot belong to the Church of Christ. To say, that a Chain of necessary Fate runs through the whole Order of Things, is plainly to say, that God is no free Being. Besides, as nothing, that is of pure Force, can produce an Effect to any one's spiritual Advantage, we are of consequence to be saved by Choice ; that is, by setting our Affections on Things above ; by forming our Thoughts and Desires to religious Purposes ; by making the Will of Christ our Rule, and his Practice our Example ; and by shunning every thing, that we know to be destructive of our eternal Interest. Those are the Conditions, on which our Salvation depends ; and those are Acts of Choice, and not of Necessity. The Denial of this, raises a Prejudice against our Saviour and his Gospel.

If it be asked, Where was our Religion, before the Reformation ? you may, with Confidence, answer, In the Word of God, and in the true Records of primitive Christianity. The sovereign Purpose of the Reformation, was to extirpate the superstitious Innovations, with which our Religion was invaded, and to adhere to the Christian Simplicity, and the Gravity of the primitive apostolic Church. As that God, whom we all adore, is a God of Peace and Concord, there ought to be a sacred Harmony between all, that profess and believe in the

same Saviour ; for nothing can be a more sure Cement to Devotion, than a strict Conformity and Union in Worship : But to make arbitrary Inclosures about the Table of our common Lord, is to turn his instituted Seal of Unity, Love, and Peace, into an Engine of Division and Discord.

Having thus given you a short Explanation of the Church Catechism, which is the Foundation of our whole Religion, and the Key into every Part of it, I now proceed to shew you the Excellencies and Advantages of a religious Life.

Herein does the Favour of Heaven to Mankind, and the Beauty of Providence, most eminently appear ; that there is not one Obligation or Act of Duty laid upon us by Religion, but such as, in the most immediate Manner, tends to our own Interest. Our moral Sense shews Virtue to be the highest Perfection of our Nature ; and the great Work of it is, to act according to what we see, from the Constitution of our Nature, we were intended for by our Creator.

The Principles of Religion exalt our Virtues, and adjust their Measures infinitely better than any human Institutions were ever able to do ; and there is so great a Grace, and Authority in Virtue, that it never fails to attract the Esteem, even of those, that are most abandoned to Vice and Immorality :

So that Religion, by its own Authority, and the reasonable Force of it, is sufficient to establish its Empire in the Mind of any thinking Person.

Revealed Religion, by giving us great Ideas of the Dignity of our Nature, and of the Love, which the supreme Being bears to us, engages us in the highest Acts of Duty towards our Creator, our Neighbour, and ourselves. What can be a stronger Motive, to a firm Trust in the Mercies of our Maker, than the giving up his Son to suffer for us? What can make us love and esteem the lowest of Mankind, more than this Thought, that Christ died for him? Or what can dispose us to a stricter Guard, upon the Purity of our Hearts, than being Members of that Society, of which Christ, the immaculate Lamb, is the Head? Religion is the greatest Incentive to good and worthy Actions; for, let Spirits of superficial Greatness imagine what they please, upon the strictest Enquiry, we shall find, that to act worthily, and expect to be rewarded only in another World, is as heroick a Pitch of Virtue, as human Nature can arrive at. Religion naturally tends to all, that is great, worthy, friendly, generous, and noble; and the true Spirit of it, not only composes, but cheers the Soul. Though it banishes all Levity of Behaviour, all vicious and dissolute Mirth; yet, in Exchange, it fills the

Mind with a perpetual Serenity, and uninterrupted Pleasure. The Contemplation of divine Mercy and Power, and the Exercise of Virtue, are, in their own Nature, so far from excluding all Gladness of Heart, that they are the principal and constant Sources of it. The very Prospect of boundless and immortal Pleasures, must give the Mind of a thinking Person greater Satisfaction, than all transitory, imperfect Enjoyments, whose Fallacy every Moment we discover. A Course of Virtue, Innocence, and Piety, is superior to all the Luxury and Grandeur, by which the greatest Libertines ever proposed to gratify their Desires ; for then the Soul is still enlarged, by grasping at the Enjoyments of eternal Bliss. The Mind, by retiring calmly into itself, finds there Capacities formed for infinite Objects, and Desires that stretch themselves beyond the Limits of this Creation, in Search of the great Original of Life and Pleasure. Then the Soul exerts her Energy, and triumphs in the Privileges of her own Being : Then, with Contempt, she looks down on all created Glory, and rejoices in her immortal Duration, that shall run parallel to that of the supreme and self-existent Mind.

Such is the Incertainty of human Affairs, that we cannot assure ourselves of the constant Possession of any Objects, that gratify any one Pleasure or Desire, except that of

Virtue ;

Virtue ; which, as it does not depend on external Objects, we may promise ourselves always to enjoy. In our present State, there is no Possibility of securing to ourselves an unmixed Happiness, independent of all other Beings ; for we have not in our Power, the modelling of our Senses and Desires, to form them for a private Interest : They are fixed for us by the Author of our Nature, subservient to the Interest of the System. Hence it appears, that an undisturbed Happiness is inconsistent with the Order of Nature ; but Religion is a secure Refuge, in Seasons of deepest Distress ; it smooths the Chagrin of Life, makes us easy in all Circumstances, and fills our Souls with the greatest Peace, that our Natures are capable of. The Contemplation, the Life and Sufferings of our divine Leader, while the Sense of his Power, and Omnipotence gives us a Humiliation in Prosperity, must administer Comfort in the severest Affliction.

The Happiness of a Life religiously spent, plainly appears from the poor and trifling Enjoyments, that all those are forced to take up with, who live according to their own Humour.

Further, Christianity has these four singular Advantages : First, it furnishes us with the best, and most certain Knowledge, for the Information of our Minds ; secondly, it has given us the best, and most perfect

Precepts for the Government of our Minds ; thirdly, by the most lively Motives and Encouragement, it directs us to renew the Spirit of our Minds ; and, fourthly, by thus reforming our Natures, it makes us Heirs of, and qualifies us for, eternal Happiness.

Now I would fain know, what mighty Pleasure or Advantage, any dry heavy Sect of Mortals can propose to themselves in getting loose of the Laws of Christianity ; the sole Tendency of which is, to regulate the Passions, to make this Life easy and pleasant, and to prepare Mankind for immortal Bliss. Is it to gratify their Senses, or to feed their Ambition ? Is it to cut a Figure among Men of Genius, or to lay Offences in their Way ? In short, if the hazarding of Salvation were not too melancholy for a Subject of Mirth, the Pursuit of this Enquiry would not be unpleasant. They must certainly be Persons of narrow and mean Conceptions, who (though under the Mask of superficial Greatness of Spirit) cannot raise their little Ideas above Pleasures familiar to their Senses.

If Happiness lay in Sensuality, Brutes would of course be more happy than Men ; for they have not only a quicker Relish of their Pleasures, but they enjoy them without Surfeits, Scandal, or Remorse. Therefore it is a brutal Entertainment, and unworthy of so noble a Being as Man, to place his

his Felicity in the Service of his Senses ; for what Dictates should a reasonable Creature follow, but such as Reason prescribes ?

The Spirit of a \* religious Man will sustain his Infirmity : But what a terrible Prospect of Wretchedness is opened to a guilty, dissolute, and irreligious Mind ? What dreadful Scenes of Inquietude does it wander through, and how numberless are the Thorns and Stings, that obstruct its Passage ? Whoever asks an immoral Man a proper Question, makes him, in effect, pass Sentence on himself.

By God's Appointment in Nature, there is imprest upon the Soul of Man, a Desire of being happy ; and for this Reason, let our Impurities be ever so great, and the Allurements of earthly Pleasures ever so engaging, we all will wish for Heaven, while Heaven is on our Minds. Now, if every transient Glance of Thought can procure a Wish, it is highly probable, that a fixed, serious, and frequent Contemplation would produce no less than an effectual Will.

However, let us acquire, from the natural Exercise of our Reason, ever so great a Conviction of the innate Excellency of Virtue ; yet, without Revealed Religion, all its Delicacies would sit but light upon us, and serve at best to raise our Admirations ; but

D 4                  would

\* Prov. xviii. 14.

would never influence our Practice, or restrain the unruly Inclinations of our Nature.

Though our Belief of a God, and the Principles he delights in, is founded upon rational Evidence, yet the Word of God is the prime and only Rule of this Belief ; for, as human Reason cannot extend itself, to a demonstrative Idea of its Author, we should never be able to regulate our Conceptions of him, without the persuasive Authority of his own Declarations. If the divine Will and Pleasure were not revealed to us in canonical Scriptures, Man would never have discovered, that the Pravity of his Nature, and the Disorder of his Affections, were the Result of his own Fault, and thereby became liable to eternal Death ; and of consequence, would have been ignorant of the Necessity of a Saviour, and several other Things, essential to his Salvation.

As I have already observed, in the Creed, the Ten Commandments, the Lord's Prayer, and the two Sacraments, is collected, into methodical Propositions, the whole System of our Faith, Obedience, and Worship. They explicitly contain all the Fundamentals of Religion, that are absolutely necessary to be understood, and distinctly believed by all Persons ; and this Summary is literally taken from the holy Bible, the Validity of which is to be thus supported.

The Validity of every Testimony bears Proportion with the Authority of the Testifier ; and the Authority of the Testifier is founded upon his Ability and Integrity. Human Faith is an Assent to any thing credible, merely upon the Testimony of Man ; but divine Faith is an Assent to somewhat as credible, upon the Testimony of God. Here the Object has the highest Credibility, because grounded upon Infallible Testimony. The Perfections of God's Will are as necessarily infinite, as those of his Understanding : So that, from his essential Rectitude, Goodness, Holiness, Fury, and Integrity, absolutely follows an Impossibility of his delivering that for a Truth, which is not so ; and upon these two immoveable Pillars stands the Authority of divine Testimony. The *material* Object in divine Faith, is the Doctrine which God delivers ; the *formal* Object is the Credibility, founded on the Authority of the Deliverer. The divine Testimony, given by way of Revelation, is either *immediate*, which God delivers himself to Man, and thus he spoke to the Prophets ; or *mediate*, which is the Conveyance of his Counsel by them to us. God, by speaking to us by his Son Christ Jesus, has enlarged the Object of Faith to us by him ; by which Means it comes to be called the Christian Faith, or the Faith of Jesus Christ. The Faith of the

Apostles is also grounded upon the *immediate* Testimony, or Revelations of God ; for, besides our Saviour's Delivery of the Will of his heavenly Father to them, they received the Promise of the Spirit of Truth, to lead them into all Truth, and to teach them all Things. All Christians therefore may be fully convinced, that all the Revelations in the Bible have the most irrefragable Testimonies of their coming from God ; and the Agreeableness of the Doctrines therein contained, to our own Reason, is a Confirmation of this sacred Truth. Would Men reflect with distinct Attention, even upon what they feel in themselves, all Proofs in this Matter would be utterly needless ; for, as there is Occasion for no other Marks, to distinguish Light from Darkness, than the Light itself, which cannot be hid ; so there is no other Token required for the Knowledge of Truth, but the Lustre that surrounds it ; which persuades and subdues the Mind, in spite of any Opposition it can make.

Though the Scriptures were wrote for our Information, and though in apt familiar Parable, Similitude, and Allegory, our great Master has enforced the Doctrine of our Salvation ; yet, they contain several Points, too subtile and abstruse, for a clear Judgment to be formed concerning them. If we had not a determinate Sense of the Words,

Words, wherein Christian Mysteries are revealed, they would be no Articles of Faith; and, if they could be fully solved and explained, they would cease to be Mysteries. Those Points in Scripture, that are not fundamental, are so termed, not because they are of less Certainty, or objective Infallibility in themselves, than those, that are called Fundamentals ; but because the explicit Knowledge of them is not so obvious to all Men; nor are they in the same Degree of Necessity, to be explicitly believed by all Men. From these Premises arises this Inference, that the Scriptures must be read with great Reverence, Candor, and Caution. Every scriptural Phrase is not to be stretch'd to its utmost physical Sense, nor must it undergo all the forced Interpretations, that Men in different Persuasions may impose upon it. It is sufficient (Bishop Burnet judiciously observes) if a Sense be given to it, that agrees with the Scope of it. Though there be a Diversity of Opinions about many Texts, yet (as Dr. Wake \* advises) *it is our Duty, rather to regulate our Faith by what God has delivered, than by what Man has defined, and to prefer the Authority of the Scriptures before the special Opinions of Men.* The Study of the original Texts can never be sufficiently recommended : Dwell upon them, settle them in your Mind, and make it

\* See his Church Cathechism, p. 28.

it your Business thoroughly to understand them, in their full Extent, and all their Circumstances ; bring them to a Consistency, and then make your own Deductions ; never puzzle yourself with the Judgment of different Commentators upon them, but where your own fails you ; and lose not the Pleasure of finding, that you are not stopp'd by any, but invincible Difficulties. Where you meet with a Mystery (as in holy Writ God has reserved many to himself, because the Knowledge of them would not be necessary towards our Salvation) resign your Intelleccts to what may seem to be the Intention of the Writer ; rest with an easy Intelligence concerning it, but never withdraw your firm Assent from it, because it is the Word of God. This is the shortest, surest, and most agreeable Method, to get a satisfactory and masterly Insight, in all necessary Parts of divine Revelation.

Upon a Survey of the Works of Nature, and a Contemplation of the Power, and Goodness of their Author, as revealed to us in Scripture, no Passion so naturally warms the Soul as Devotion. The Propensity of the Soul to religious Worship ; its Tendency to fly to some superior Being, for Succour in Distress or Danger ; its Gratitude to some invisible Superintendent, on the Receipt of any unexpected good Fortune ; its Admiration in meditating on the divine Perfections ;

fections ; and the universal Concurrence of all Nations in the great Article of Adoration, plainly shew, that Devotion is natural to the Soul, and was implanted in it by the Hand that gave it Existence. By Devotion, as many Divines have observed, Man is more distinguished from the brutal World, than by Reason ; for Brutes often discover somewhat, that faintly resembles Reason ; but never in any one Circumstance, that bears the least Affinity to Devotion. The most exalted Knowledge cannot open to the Mind such great Conceptions, or fill it with such sublime Ideas, as this Principle of religious Worship. Without it, a strict Observance of every good Quality, would be a cold and lifeless State of Virtue ; but Devotion warms and elevates the Mind, more than either Learning or Pleasure. Serenity of Mind, and Gladness of Heart, still attend a devout Mind, when it maintains an Intercourse with the Great Author of its Being. When we are in Company with our God, with our Redeemer, with our dearest, and best of Friends, our Hearts burn with Love, exult with Gratitude, swell with Hope, and triumph in the Consciousness of that Presence, which every where surrounds us ; or else, we pour out our Fears, our Troubles, or our Dangers, to the great Supporter of our Existence.

Though

Though it is hard to conceive, how Zeal, in religious Worship, can be too warm or fervent ; yet, we must be cautious of two Things in Offices of Devotion. First, unless its Heats be temper'd with Prudence and cool Reason, the indiscreet Fervours of it may disorder the Mind, and degenerate, from a steady masculine Piety, into the Weaknesses of Enthusiasm and Superstition : The former of which, has something of Madness in it ; the other, deep Tinctures of Folly. The one, vainly imagines itself inflam'd with Divine Inspiration, not of her own kindling, but blown up by somewhat divine within her : the other, attributes great Merit to certain Dresses, Postures, Pontificals, and Ceremonies. In the next Place, unless we keep our Reason cool, to guard against its Influence, Idolatry is apt to betray us into mistaken Duties, as it is the Offspring of mistaken Devotion. To pay the least Adoration, or Worship, to any Person, Thing, or Similitude out of the Godhead, is a formal Transgression of the second Commandment\* : Yet there are those, who attempt to paint the Persons of the Trinity, as they are in their proper Substance and Nature ; as if they could be drawn with material Colours. There are others, whose Presumption is so great, as to draw them in Forms horrible to look

\* See the xxth Chapter of *Exodus.*

\* look upon. Impious † Boldness ! can any Distinctions, or Precisions, justify such a Practice, as is literally opposite to the positive Command of God ! Idolatry is not only, to adore an Image as God, but also, to worship the true God by any Similitude ; it is not only, a Worship dedicated to false Gods, but likewise, a Worship of the true God by a Way prohibited. Bending to the Yoke of a Papal Supremacy, is no less an impious Servitude. It is Blasphemy, to attribute to a Creature, any of God's Properties : Infallibility is a Property of God, not communicable to any Creature ; therefore, it is Blasphemy to attribute Infallibility to the Pope, who is no more than a mere Creature ||. What is there, that mortal Man may not believe of himself, when complimented with the Attributes of God ! Denying the Pope's Infallibility, unless in Conjunction with the Council in Matters of Faith, is too mean a Shift to be answered. Let a Church owe her Establishment to any Order or System of Faith whatever, if she joins the Infallibility of divine to human Nature (the Incarnation of Christ excepted) she falls

\* Damascen. *Lib. IV. Cap. 15.*      † *Inspiri-  
entiae summae est & impietatis figurare quod est Divi-  
num. St. Aug.*      || The Absurdities of this  
Doctrine are sufficiently exposed by the greatest De-  
fenders of it. See *Bellarmino*, *Lib. IV. Cap. 5. de  
Rom. Pont.* See likewise the Council of *Constance* in  
the 13<sup>th</sup> Session.

falls into Error, and her Doctrine must be wrong.

Though Devotion must be a religious Worship and pious Adoration of the true God, yet you are to consider, that it does not so much imply any Form or Method of Prayer, as a certain Form of Life ; and you may never expect to please the Deity, in any State or Employment, but by intending, and devoting it all to his Honour and Glory.

*The best Method (says Socrates to his Pupil Alcibiades) that you can make use of, to draw down Blessings from Heaven upon yourself, and to render your Prayers acceptable, will be, to live in a constant Practice of your Duty towards the Gods, and towards Men \**.

Let your frequent Meditations be on his Majesty, Wisdom, Power, and wonderful Works ; adore him in all his infinite Perfections ; and then reflect, that his Goodness, Love, and Mercy towards you, are as unbounded as his Power is ; wherefore, even in your Youth, all your Faculties and Endeavours should be employed in his Service, and all your Affections settled upon him. He is the Fountain of all our Joys.—He is the Giver of all our Happiness.

Virtue resides in the Intention and Choice, and not in the Subject Matter of what we do ; for it is the Inclination alone, that determines

\* See Plato's Dialogue upon Prayer, intitled, *Alcibiades the Second.*

termines our Actions to be good or evil : Thus it is not the Prayer itself, that is acceptable to the Almighty Searcher of Hearts, but the Devotion of the Supplicant, and the Contrition of a pure Spirit. He that fitteth in the Heavens, neither wants our Prayers or Praises, because his Nature is not capable of the least Increase of Glory ; but surely, next to the Survey of the immense Treasures of his own Mind, the most exalted Pleasures he receives, is from the beholding those Creatures, that he drew out of the Gulph of Non-existence, rejoicing in the various Degrees of their Being, and in Sincerity of Heart adoring their Original.

The fixt Subjects of Devotion are, Humility, universal Love, Resignation, and general Thanksgiving. One of these is constantly to be the Subject of your Prayer, and then you may use the help of Forms composed by others. Here I recommend the Common Prayer-Book, to be as perfect as any thing of human Institution : But in that Part of your Prayers, which you must suit to the present State of your Life or Heart, you must let the Sense of your own Condition help you to such Petitions, or Praises, as your present State may require.

As even pious and well-informed Persons are, through the Weakness of human Nature, in a greater or less Degree, liable to a Succession of different Passions ; of Joy, Love,

Love, Hope, Fear, Peace of Mind, dark and melancholy Thoughts, Dulness of Spirit, Discontent, Fretfulness, Peevishness, Resentment, Querulousness, Sullenness, Pride, Envy, Revenge, Ambition, or some particular Change of Temper ; so I recommend it to you, constantly to make the present State of your Heart, the Reason of some particular Application to Heaven.

As you can never know, what in its Events may prove to you a Blessing or a Curse, the most apparent Blessings, in this Life, being obnoxious to the most dreadful Consequences ; never pray for any thing, but what the divine Will may think expedient for you, suitable to your Being, and conducive to his Glory. Such was the Model of \* even Heathen Devotion.

Never pray in a Hurry : There is a wide Difference between praying, and reading, or repeating Prayers.

Let your Prayers be frequent and fervent, but not long ; for Persons, especially of your Age, either grow tired, or wander into Thoughts upon other Things. So industrious is the malignant Betrayer of Hearts, to interrupt and seduce our Thoughts and Attention, when applied to religious Objects ;

\* A Prayer of Socrates. ‘ O Jupiter ! give us those Things which are good for us, whether they are such Things as we pray for, or such Things as we do not pray for ; and remove from us such Things as are hurtful, though they are such Things as we pray for.’

jects ; that, without the Assistance of Divine Grace, his Wiles are not to be resisted. In the Imagination he forges them to deceive us, and his Manner of working is, by forming Images, and exciting perverse Motions there, that become the immediate Objects of our Attention ; and the favourite Time of his working is, when he perceives us to be religiously disposed. Hence it is, that a Languor comes frequently over us at the Seasons of Devotion, which at other Times we rarely feel.

Prayer is the noblest Exercise of the Soul, and the highest Imitation of the Blest above; therefore, as soon as your Eyes are released from the drowsy Power, rejoice in the Beginning of every Day \*. Offer up your Praises,

\* When you awake, you may pray after this Manner : Thou Prince of Grace, thou Spring of all my Hope ! Thou Great Ador'd ! Thou infinite unknown ! Blessed, and for ever praised be thy Name, my God and Saviour, for all thy Mercies ; and particularly for delivering me, from the Perils of Sleep and Darkness ! As thou hast safely brought me to the Beginning of this Day, mercifully defend me in the same, with thy mighty Power, from Sin and Danger ! Be pleased to order all my Actions by thy Governance ; to prevent me in all my Doings, with thy most gracious Favour, and to further me with thy continual Help ; that in all my Works, begun, continued, and ended in thee, I may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life.

For the Reasonableness of this Duty, consult the Scriptures, *Phil. iv. 6. Rom. xii. 12. 1 Theſſ. v. 17. 1 Tim. ii. 8, &c.*

Praises, as an early Sacrifice of Thanksgiving, to that invisible Power, who protected you from the Dangers of the preceding Night. As soon as you rise, before you retire to pray, provide yourself, in your Meditation, with such a Form of Expressions, as may be most likely to enliven your Soul with suitable Sentiments ; and when you are on your Knees, separate yourself from all common Thoughts, and make your Heart as sensible as you can of the divine Presence. Always begin your Devotions with such Words, as may give you the most exalted Ideas of God, and his Attributes ; for he is the Principal of all exalted Qualities, and the sudden Spring, which sets them all in Motion.

By these six Degrees, we may presume that our Prayers ascend to Heaven : *1st*, Humility, in shewing Reverence with our Bodies ; *2dly*, Devotion, in having our Minds on nothing else, while we pray ; *3dly*, Faith, in believing we shall obtain what we pray for ; *4thly*, Integrity of Heart—not to ask any thing, but what is just ; *5thly*, Conversation of Life, that our Conduct answer our Devotion ; and, *6thly*, Perseverance—never to faint, be languid, or weary of meditating on Heaven, or praying for Salvation.

Let some short Praises and Petitions intervene through all your Thoughts, even when at your Work.

Psalms, Hymns, and Ejaculations, greatly add to the Spirit of Devotion. It is a Matter of just Surprise, to find Men of good Sense and good Nature, hurried away with unreasonable Prejudices against the solemn Music of our public Devotions, and at the same time, to confess, that nothing can have a more agreeable Influence over the Mind, or infuse into it a greater Variety of sublime Pleasures. In a constant Series of Prayer, the Mind is too apt to languish and sink into foreign Thoughts ; but by the Raptures of an *Anthem*, or even of a *Voluntary*, the Soul is raised above all mortal Objects—is prepared for the Admission of divine Truths ; and is delightfully lost amidst the Joys of Futurity. Those short Offices of Praise are so regularly interspersed through the Service of our Church, that we have no Opportunity of falling from the Fervour of our Devotion : We are transported into Love and Piety ; a Calmness is diffused all around us ; and our Souls are exalted by Melody to the Praises of our Creator. By solemn Thanksgivings to our God, our Hearts are warmed, and led away into Raptures ; and we are obliged to drop all vain, or immodest Thoughts, that might interrupt us in the Performance of our sacred Duties. History informs us, that musical Sacrifices and Adorations have claimed a Place in the Laws and Customs of the most different Nations.

*The \* Grecians and Romans of the profane, the Jews and Christians of the sacred World, did as unanimously agree in this, as they disagreed in all other Parts of their Oeconomy.*

It is recommended by Bishop *Usher*, Bishop *Wetenhall*, Mr. *Law*, and other great Divines, to use ones self, as much as possible, to pray in one certain Place ; because reserving the same Place intirely for religious Uses, it is apt to dispose the Mind to such Tempers, as may very much assist Devotion, especially when a pious Person is there alone.

Never absent yourself from the public Service of the Church, when your Health permits you ; for the Saviour of the World has promised *to hear our Petitions, and to grant our Requests, when we are gathered together in his Name, to make our common Supplications to him.*

Even in regard to good Breeding, Time and Place are to be considered in all our Actions. Giggling, Chatting, Ogling, Stiffling of Laughter, Flurting the Fan, or any other careless Airs in Church, are Instances, not only of bad Manners, but likewise of the greatest Impiety : Therefore, when in the House of God, behave yourself with all Reverence, Modesty, and decent Behaviour : Let neither your Eyes nor your Thoughts wander. Be attentive, and fix

your

\* *Spectator*, No. 630. This is observed by Mr. *Robin* and Bishop *Stillingfleet*, Orig. Sacr.

your Mind on the Occasion of your going there, that the divine Grace may flow to you, and so his Word be imprinted on your Heart. Let your Mind be fervently affected ; and consider, that you are addressing yourself to the Almighty. The Prayers are not to be hurried over with a dispassionate Indolence, but hearty Wishes must accompany your Words. Be careful in your Responses ; and, thro' all the Service, join with Heart and Voice. Repeat the Confession with a resigned Humility ; hear the Absolution with a comfortable Hope ; offer up your Thanksgivings and Praises with a solemn, religious Joy, and imbibe the Sermon with Patience and Candor.

If any Use, Ceremony, or Custom, be introduced into divine Worship, that runs to an Abuse and Transgression of God's Commandments, it should immediately be rejected or reformed ; but if it contributes to *Decency and Order*, is indifferent in itself, and not opposite to a higher Law, it is great Insolence in any Person to oppose it.

As for the Ceremonies of bowing, curtseying, and passing of Compliments in the sacred Temple, before and after divine Service, it may be presumed, they are more suitable at Balls, Assemblies, Ridotto's, and such-like gay Conventions ; where the Thoughts are given up to Levity and Pleasure. At Church, we have no Business, but

to

to worship and adore the Deity ; to confess our Sins before him ; to implore his Pardon and Protection ; to give him Thanks for all his Mercies ; and, in the midst of his Congregation, to rejoice in the name of the Lord our God. As soon as we enter the Door of his House, our Souls should be filled with Devotion ; and till we depart thence, our Thoughts should not descend to any thing on the Earth.

Having thus laid before you, in a clear and familiar manner, the religious Duties of a Christian, I hope it will not be offensive, to propose to you a Model of Conduct for one Day.

The surest Way you can take, to live above such mistaken, perishing Enjoyment, as this World can boast, is to put yourself under a Necessity of observing, how one Day goes thro' your Hands, and let Virtue, Sincerity, and Religion, be the Rules of your Actions for that Day. Oblige yourself to a certain Order of Time, in your Devotions, in your Business, in your Retirements, Amusements, Recreations, and Pleasures. Let your first Care be to please the Deity, who presides over all your cheerful Hours, and innocent Conversations ; the next, to avoid the Reproaches of your own Heart ; and the next, to escape the Censures of the World. A Lady is never so sure of her Conduct, as when the Verdict she passes upon her

her own Behaviour is confirmed by the Opinion of all, that know her. By an Observation of these Rules, you will come to a Discovery of all the Foibles, that lurk in the secret Corners of your Soul; and will soon arrive at a true and impartial Knowledge of yourself. You are likewise carefully to consider, how far you deserve the Approbation, with which the World favours you; whether your Actions proceed from worthy Motives, and how far you are really possest of those Virtues, that they imagine you are. Friends may not see our Faults; they may be partial and conceal them from us; or else they may soften them, so as to reconcile us to them, and make them appear too trivial to be taken notice of. I, therefore, cannot think it improper, to consult, what Character we bear among our Enemies, whose Malice (though it may inflame our Crimes and Imperfections, and expose them in too strong a Light) has frequently some Ground for what it advances. By the Reproaches, which an Enemy casts upon us\*, our Eyes are open'd to several Blemishes and Defects in our Conduct, which otherwise would escape our Observation.

The Exercise of some social Virtue or other, will fall in your Way almost every Day in your Life. To relieve the Needy,  
and

\* *Plutarch* has written an Essay on the Benefits which a Man may thus receive from his Enemies.

and comfort the Distrest ; to make Allowances for the Slips and Defects of others ; to advise the Ignorant, and soften the Envious ; to rectify the Prejudic'd, and quiet the Angry ; to silence Detraction, and justify the Deserving ; to overlook Hatred, and forgive an Injury ; to mitigate the Fierceness of others, and to subdue our own Passions ; are Virtues, that may give daily Employment to the most industrious Tempers, and in the most active Stations of Life. Those are Exercises suited to reasonable Creatures, and always bring Delight to the discreet Manager.

Let this be a general Rule to you, that you can never be in the Possession of human Life, but when you are in the Satisfaction of some innocent Pleasure, or in the Pursuit of some laudable Design. Always preserve a Chearfulness and Evenness of Temper ; it will conquer Pride, Vanity, Affectation, and all other Follies, that might render you troublesome to yourself, and contemptible to others. It will preserve Health in your Body, and Pleasure in your Mind. To seem always inclined to be well pleased, engages the Love and Esteem of every one, and adds a certain Grace to every Action, which can be felt much better, than describ'd. There is a kind of Respect, which the meanest of our Species may, by an easy Behaviour, grounded upon simple Honesty and

a Desire of obliging, procure, in the little Circle of their Friends and Acquaintance. Make Discretion your Guide in every Concern of Life ; not only in your own Words, but in all the Circumstances of Action. Of all the shining Qualities of a rational Being, † this is the most useful : It is this, which gives a Value to all the rest ; which sets them at work in their proper Times and Places, and turns them to the Advantage of the Person, who is posseſt of them : So that without Discretion, Virtue itself looks like Weakness. Avoid Prejudice and Censure ; preserve Sincerity and Secrecy. Let all your Diversions be moderate and suitable, well chosen, and well timed. Suffer not your Mind to be bias'd by the Approbation of, but rather suspect some concealed Evil, to lurk in such of your Actions, as proceed from natural Constitution, favourite Passions, particular Education, or Manner of Life ; from your Age or certain Temper, or from any Motives, that favour you Pleasure or secular Profit. Lay not too great a Stress upon Virtues of a disputable Nature ; and such are all those in which thousands dissent from us who are as good and as wise as we.

Never despise, nor ridicule those, who do not follow your Rules of Life ; nor are you to entertain any proud Conceit of your

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† Nullum Numen abest si sit prudentia.—*Juv.*

own Virtues ; for, if you were left to your own Strength and Wisdom, you would not be able to do any good thing. Give therefore all the Glory to the divine Goodness, whose daily Assistance directs and preserves you from presumptuous Sins.

When Night comes, you are to consider, that possibly you may never see Day-light again, till the Morning of the Resurrection will dawn upon the Earth ; when you are folded in the silken Arms of Sleep, that, perhaps, you may never waken, till you hear the Voice of the Arch-angel, and the Sound of the last Trumpet ; and that you may never lift up your Head, till you see the Saviour of the World coming in the Clouds, with Power and great Glory. You are farther to consider, that every Action, every Word, and every Parturiency of Thought, thro' all the Creation, lie exposed to one undivided View of the Almighty ; and that, for all the Works thereof, God will judge the Earth. Impregnate this with your Belief, and then sum up your Accompts, and examine your Conduct in the foregoing Day. Try your Heart, and recollect, what Graces you have improved, what Duties you have neglected, and what Sins committed. If upon such an Enquiry, you find your Conscience clear, and in the delightful Calm of sweet and easy Passions, of divine Love and Joy ; offer up your Praises and Thanks, for the Possession  
of

of so much Happiness ; and pray for Grace, to enable you to live well the ensuing Day. Begin the next, not depending on your \* own Strength, but with an humble Confidence in the Aid of Heaven. Our Saviour has given us a Proof of our Inability, without God's Assistance, to do any great or good Thing. When *Peter*, in a Flush of Temper, solemnly protested, that though all Men were offended in his Lord, yet he would not be offended ; then was he, who thought so well of his own Courage and Fidelity, told by his Master, that they should both fail him, and that he should even deny him thrice that very Night. Therefore on the Divine Assistance let your Resolution be grounded.

If, on the contrary, you can charge yourself with the Omission of any Duty, or the Commission of any Folly, cloathe your Spirit in Humility and Contrition ; confess your own Unworthiness ; unbosom all your Guilt ; and implore the Deity, in his good Time, to remove your Sins far from you ; to lessen the Weight of your InfirmitieS ; to renew a right Spirit within you ; and to deliver you from all such Passions, as oppose the Purity of your Soul. In this Temper of Mind put on a Resolution, with the divine Assistance, to correct those Errors in the next Day's Conduct. If you thus bring one

E 3 Day

\* St. Luke, ch. xi. v. 13. Philippians, ch. ii. v. 13.

Day under the Rules of Religion, and Day after Day conform your Practice to such Rules, you can't imagine, how soon it will become delightful to you — how soon it will improve and perfect the whole Course of your Life. This will bring you to a Certainty, that honest Thoughts, good Will, and a peaceful Conscience, are Blessings within yourself, and within your Reach.

If your Health permits you, rise early in the Morning ; and never be a Slave to the lazy Indulgence of Sleep. No simple Custom is more blameable, than that of lying shut up in the Arms of Sloth and Darkness ; when the cheerful Return of Day, invites the whole Creation to Joy and Business. Sleep, any farther than as it is a necessary Refreshment, is the poorest, dullest State of Existence, we can be in ; and it is so far from being a real Enjoyment, that it bears the nearest Resemblance of Death, and carries all the Horrors of Oblivion in it. We are forced to receive it, either in a State of Insensibility, or in the delusive Folly of Dreams. Sleep, when too much humour'd, gives a Softness and Idleness to all our Tempers ; and no sluggish Person can be qualify'd, or disposed, to enter into the true Spirit of Prayer, or the Exercise of any active Virtue. Whoever submits to this Morning Indulgence, can never be fervent in their Devotions ; nor do they deserve to be reckoned

any

any more, than lazy Worshippers, who rise to their Duties, as idle Servants do to their Labours.

By thus ordering and dividing your Time, no Part of it will lie heavy upon your Hands; you will never be hurried into the poor Contrivances, to kill a dull half Day, such as idle Visits, imprudent Amusements, ridiculous Diversions, and the other Impertinences of a \* playing, gadding, and wandering Life.

It is universally allowed, that a Course of Virtue is the most worthy, and will, in the End, be rewarded most amply; but the Way to it is rashly and falsely represented as rugged and narrow. Now I appeal to Reason, if easy regular Passions, a peaceful Conscience, and the Hopes of eternal and unmixed Delights, are not preferable to, and acquired with greater Ease, than any Pleasures of Sense. If we compare the painful Pursuits of Avarice, Ambition and Sensuality, with their opposite Virtues, we shall find that Vice is as laborious as Virtue. The Toils of the covetous, ambitious, or sensual Man, his various Fears and Disquiets, nay, the Vexations, that attend his most refined Delights, are vastly more troublesome, than a regular Pursuit of Virtue, *Whose Ways are Ways of Pleasantness, and all whose Paths are Peace.*

Mr. Addison elegantly reduces \* all Superiority, that one Person can have over another, to the Notion of Quality; which, considered at large, is either that of Fortune, Body, or Mind. The first, consists in Birth, Title, or Riches; the second, in Health, Strength, or Beauty; and the third, has its Rise from Wisdom, which is the Knowledge of divine Things; directing a Judgment and Rule of human Actions, and whose Employment is Virtue. The Death-bed sets the Emptiness of the two first in a true Light. Then Birth, Wealth and Honours; Health, Strength, and Beauty, lie under the meanest Circumstances of human Nature: But the Effects of Virtue are inseparable to us, and the last Day will assign to every one, a Station suitable to his Exercise of it here. A just Inference is hence deduced by that learned Writer, that,

" As Ambition is natural to the Soul of  
 " Man, here, if rightly directed, it might  
 " receive a very happy Turn. *Methinks,*  
 " says he, *we should have an Ambition, if*  
 " *not to advance ourselves in another World,*  
 " *at least to preserve our Post in it, and out-*  
 " *shine our Inferiors in Virtue here, that they*  
 " *may not be put above us in a State, which is*  
 " *to settle the Distinction to Eternity;* where  
 " *Ranks*

\* *Spectator, No 219. Read The Wisdom of Solomon.*

"Ranks will be adjusted, and Precedency set  
"right \*."

Though our Nature is imperfect and corrupt, yet it is so far improveable, by the Grace of God, upon our own good Endeavours, that we all may, though not equally, be Instruments of his Glory ; Ornaments and Blessings to this World ; and capable of eternal Happiness. To enable you to accomplish those great Ends, I recommend to your Esteem and Practice, Charity, Humility, Chastity, Temperance, and Patience. Those are the Virtues suitable to our Nature,—Those are Ornaments peculiar to a Christian.

The first Christian Virtue is Charity ; by which is meant, that universal Love, which, by the Law of † Christ, is made a Debt to our Neighbour, and to defraud him of which, would be an Act of Injustice. It is a sincere Kindness and Sympathy, that disposes us to love our Neighbours as ourselves ; that is, to forward and rejoice at their Well-doing, with the same Freedom of Heart, as we would at our own ; to wish, without the least Reserve, all Good to all Persons, in all their Capacities, in respect of their Souls,

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\* See Dr. Rutherford.

<sup>†</sup> A new Commandment, says our blessed Saviour, I give unto you, that ye love one another. By this shall all Men know, that ye are my Disciples, if ye have Love one to another. St. John's Gospel, ch. xiii. ver. 34. ch. xv. ver. 12 and 17.

their Bodies, their Fortunes, or their Credit; to condescend to their Weakness and InfirmitieS; to cover their Frailties; to love their Excellencies; to encourage their Virtues; to relieve their Wants; to compassionate their Distress; to forgive their Malice; to forget their Injuries; to do good to the Slanderer; never to be angry at a Friend, nor revengeful to an Enemy; and to take Pleasure in all Offices of Benignity, even to the lowest of our Fellow-creatures. Whoever can do this, and suspend all Hopes of Reward till after Death, is formed for the Benefit of Society in this, and the Company of Angels in the World to come. Whereas, they are cut off from the Pleasures and Advantages of Society, and the Benefits of professing Christianity, who are uncharitable to any of their own Species; who afflict their Bodies, distress their Fortunes, hurt their Character, ruin their Families, or, in any Circumstance, make their Lives painful. All who pursue the Steps of any Leader, should form themselves after his Manner: But I can't conceive it possible, for any cool Reasoner to imagine, how the Passionate and the Cruel, the Haughty and the Imperious, the Malicious and Revengeful, the Envious and Unmerciful, the Liar or Detractor, can be said to imitate that highest Pattern of Charity, who prayed for his Enemies, and offered up his Blood, as a Sacrifice,

Sacrifice, in favour of them, that shed it. Then let me ask, What System of Faith can justify that Principle of Zeal, which persecutes Mankind for Conscience sake ; pronounces all to be damned out of the Pale of their Church ; pursues all of different Persuasions, with Rancour and Hatred \* ; and promotes Evils abhorrent to Nature. Intemperate Zeal, Bigotry, and Persecution, for any Party or Opinion, produce infinite Calamities among Mankind ; and, however approved by weak Men, or our own Principles, are injurious to Peace, subversive of Society, and highly criminal, in their Nature and Consequences.

Our national Church is singularly happy in this Respect, of living in great Love and Friendship with all, who profess the common Name of Christians, though they differ in their Way of following their Saviour. Pursuant to the pure and incorrupted Doctrine of this Church, never bear a bigoted Abhorrence to any Principle in Religion, that is not subversive of the divine Glory. All Christians should disclaim a Rigidity, in censuring the Opinions of others ; and they, who never run down any Religion, the Exercise of which is allowed by Law, secure to themselves the Friendship of different Sects.

Though

\* The History of the *Irish* Rebellion produces many dreadful Instances of this mistaken Zeal.

Though the Stream of many different Professions among Christians be corrupted; yet we cannot deny their Fountain to be pure: Besides, a great many Controversies in Religion, if thoroughly sifted and well compared, would be found to be no more than verbal Contentions.

We are all, by a secret Impulse of Nature, tender enough of ourselves, and apt to dread the least Pain or Harm, that may befall us; and this is the same Tenderness which we are directed, by the divine Law, to extend to all others. As you are desirous to have your own Reputation defended, your Difficulties removed, your bodily Sufferings succoured, and your Infirmities concealed; so you must have the same reasonable Degree of Love to all Persons, as is answerable to this: otherwise you disobey the \* royal Law of the Gospel, *Thou shalt love thy Neighbour as thyself.*

Be speedily reconciled to an Enemy, but with Caution behave before one. Though it is not required of you to depend upon, or to place a Confidence in any Person, that has wilfully injured or deceived you; yet, if you do not forgive him, and lay aside all Thoughts of Resentment and Revenge, you must confess yourself to dissemble with Heaven, when you pray to be *forgiven your Trespasses, as you forgive those, who trespass against*

\* Romans xiii. 9. James ii. 9.

against you. A Being, who has nothing to pardon in himself, may reward every Man according to his Works ; but he, whose best Actions must be seen with Grains of Allowance, cannot be too mild, moderate, and forgiving. We have not only the Command, but also the Example of Christ, to do Good to our bitterest \* Enemies ; and this may be easily done, if from our Hearts we forgive them ; for after that, we can no longer account them Enemies. Though this may appear a very hard Lesson, to Persons of high and hot Spirits ; yet they, who are not reconciled to the Practice of it, in vain declare themselves to be Christians. The forgiving of Injuries, is a Virtue, which not only Christianity, but Morality enforces. The Heathens practised it to Admiration—the primitive Christians exceeded them. But what a glorious Example have we in the Lord and Master of our Salvation, who prayed for his Crucifiers,—*Father, forgive them †, &c.*

Revenge and Malice are the Fruits of Disobedience, and the Offspring of Hell ; and should therefore be avoided, as Monsters made for Ruin and Destruction. Though, that blind mischievous Passion, Revenge, is one of the sweetest to our depraved Nature ; and though scarce any thing is more easy

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\* St. Matthew, chap. v. ver. 44.      † St. Luke,  
chap. xxiii. ver. 34.

to compass, yet the very Sense of doing wrong, is sufficient to influence a generous, honest Mind, with a just Disdain of so mean—so unchristian a Distemper.

Calumny and Censure are not only subversive of this heroic Virtue, Charity, but bear the Aspect of a fiery Persecution. That little Incendiary, called the Tongue, is more venomous, than a poison'd Arrow; and more killing, than a two-edg'd Sword. Against Reproach there is no Defence but Obscurity; it is a kind of Concomitant to Greatness; as Satires and Invectives were an essential Part of a *Roman* Triumph. Were all the Vexations of Life put together, we should find, that the greater Part of them proceed from the Practice of Detraction. Censure is a Disease of the Mind, which owes its Rise to a criminal Curiosity of listening to Stories, and an ill-natured Credulity in believing such Reports, as tend to the Disreputation of others; and, in a great measure, owes its Birth to a Man's Consciousness of his own secret Corruptions. What the Motives are, from which this Vice proceeds, or by what Steps it grows up into Slander, it is difficult to determine: But, let the Spring of it be what it will, the Effects of Defamation are equally injurious to the Person, at whom it is aimed. Every one, who is invested with the Sentiments of a Christian or a Gentleman; every one,

one, who has either the Love of his Country, or Honour of Religion at Heart, cannot but be highly offended at this cruel, this ungenerous Practice, which tends to the utter Extirpation of all Truth and Humanity among us. It is the Opinion of a \* late ingenious Writer, that, *as every honest Man sets as high a Value upon a good Name, as upon Life itself, they who privily assault the one, would destroy the other, if they could do it with the same Secrecy and Impunity.* That Person, who conceives a Pleasure, from the Dishonour of any one defamed, is no less desirous of doing Mischief, than he, whose Tongue is basely employed therein: He must certainly have a true Relish of Scandal, and consequently the Seeds of that Vice within him. Nothing more betrays the Narrowness of the Soul, and an evil Disposition of Mind, than Tatting and Backbiting; nothing can be more destructive to Society, than those two spit-fire Vices; wherefore, whenever you find them introduced into Conversation, let the following Rules form the Model of your Conduct. First, never take Delight in hearing the Faults of others; secondly, be slow in believing them; and, thirdly, be cautious in repeating them. Be always silent upon such Occasions, and keep your Heart and Tongue to yourself; let the Secret

\* Monsieur Bayle.

cret die within your Breast, and retire, as soon as good Breeding will allow you. Though a Report, to any Person's Prejudice, may be true, first consider the Causes of such inadvertent Behaviour ; for to the want of Attention all our Faults are owing : then ballance his Virtues and his Vices, his good Qualities and his bad ; and even at the worst, you have no judicial Authority to pass Sentence, or even to wound his Safety. Nay, when you can promote Virtue by it, let your Touches of Reproof be gentle. In-discreet, partial, or uncharitable Reproofs, lose their Efficacy, and become Vices. *Violent Rebukes (says Thales) are like Plumb-cakes stuck with Thorns.*

By opprobrious Tongues, the Honour of Families may be ruined, the highest Titles degraded, the noblest Virtues rendered cheap, and the most exalted Qualities exposed to the Contempt of the Ignorant and Vicious. Therefore never look down upon Scandal, but with the greatest Disdain, and Abhorrence ; and remember this, that tearing other People's Cloaths off their Backs, will never make your own fit the easier on you.

Compassion (which is another Name for Charity) seems to be so natural an Ornament to your Sex, whose soft Breasts are made, and disposed, to entertain Tenderness and Pity, that *Solomon* introduced it, as a necessary Ingredient in the Character of a virtuous Woman;

Woman ; *She stretcheth forth her Hands to the Poor,* (says the Champion of Wisdom) and *reacheth her Bread to the Needy* ; that is, her Bowels are full of Mercy, and she prefers the Necessities of others to her own superfluous Delicacies ; she moderates her own Enjoyments, to be the better enabled to relieve them. The Money laid out by many Ladies in Cosmeticks, to repair, or rather disguise their Complexions, would be expended to better Advantage in Balsams, Unguents, Plasters, and Medicines for the Poor and Diseased. Thus your Grandmother laid in constant Provisions for the Poor ; and her Charity was blest with Judgment and Success. When others were spinning out their heavy Hours, in shuffling, or dividing a Pack of Cards, and perhaps with no other Ideas, but those of red and black Spots, ranged together in different Figures : She retired to her Apartment of Drugs, which she furnished yearly, at a great Expence : There she studied the Essences of Plants and Herbs, and how to mix their Juices ; there she consulted the Sources of various Diseases, and what Medicines were proper to prescribe. When others lay folded up in the Arms of Sleep, or were trifling at the Toilet, her Morning Exercise was, to bind up the Sores of the Poor, to distribute Salves, Physic, and Plasters, and to give them Money besides. Thus, she took Delight

light in the Exercise of Charity ; thus, she improved her Knowledge ; soothed and allay'd the Passions ; communicated Good, to the Extent of her Power ; and thus, she found Employment for most of the vacant Hours of Life. For this she liv'd beloved, and died lamented. She considered, that such Employments were not only Amusements for the Time they lasted, and secur'd to her the Love and Esteem of all her Acquaintance ; but that their Influence was to extend, to those Parts of her Existence, which lie beyond the Grave ; and that her whole Eternity would take its Colour from those Hours, which she so wisely employ'd.

As Charity is the greatest of all Virtues, so is the humble Manner of bestowing it, the greatest Ornament, that attends it ; and renders it most amiable in the Sight of God. Let your Heart, therefore, be softened with the greatest Sympathy and Meekness, towards all People in Distress ; for, as the poorest of Men are great Instances of divine Love, so let all your Fellow-creatures be Instances of yours. Always have a great Tenderness for old People, and take Pleasure in comforting the Infirmities of their Age. Hear the Complaints of the Poor, with Compassion ; and never turn them away with harsh or reproachful Language, lest thereby you should add to their Afflictions, and they should curse you in the Bitterness of their

their Souls. It was the Advice of the Son of Sirach, *not to give the Poor any Occasion to curse \* you.* When a poor starving Wretch finds a hard Heart under a soft Raiment, and sees a Person trick'd out with many Baubles and Fopperies, the Price of the least of which would warm his empty Bowels, and refresh his fainting Spirits, it is a great Trial. Poverty of itself is sufficient to embitter the Soul, and needs not an additional Temptation. According to your Ability, relieve all Persons, even the most abandoned Reprobates ; for nothing is a higher Instance of a Divine and God-like Spirit. *It is a most noble Part of Charity* (says St. Austin) *to give to the Stranger and Undeserving : The first may have Merit, the other may repent.* Never treat common Beggars with Contempt or Aversion, though their Appearance be ever so offensive ; but remember the Kindness of our Saviour and his Apostles towards them. Consider, that even they have an equal Right with you, to the Protection of Heaven : Be thankful, that you are not afflicted with their Disorders, their Sores, or their Poverty, but always treat them as your Fellow-creatures ; for, as they are such, it is your Duty to wish them Peace of Mind, in this World, and eternal Happiness in the next ; which it is impossible you can sincerely do, and yet not have

\* Eccles. ch. iv. verse 5.

have the Heart to give them a small Relief.

The next Virtue I recommend to your Practice, is Humility : *Blessed are the \* poor in Spirit, for theirs is the Kingdom of Heaven.* Thus our blessed Saviour opened his Sermon on the Mount ; and from his Example we may be assured, that Humility is the richest Garment, that the Soul can wear. By this Word is to be understood, not an abject Poorness of Spirit, that would stoop to do a mean thing, but such an humble Sense of human Nature, as sets the Heart and Affections right towards God, and gives us every Temper, that is tender and affectionate towards our Fellow-creatures. This is the Soil of all Virtues, where every thing, that is good and lovely grows.

Though Humility in itself be an intire single Virtue, yet it is diversify'd according to the several Faculties of the Soul it influences : So that there is a Meekness of the Understanding, a Meekness of the Will, and a Meekness of the Affections. Meekness and Humility are synonymous Terms. First then, a Meekness of the Understanding, is a Pliableness to Conviction, owning our Faults with Candour, listening to Reason and bearing just Reproof. The Vice opposite to this is Conceitedness. Secondly, that of the Will, is a Submission to Authority, which,

\* St. Matthew, ch. v. verse 3.

which, in divine Things, is God's Will; in natural and moral, Reason; in *Human Constitutions*, the Command of Parents and Superiors. The Vice opposite to this is Obstinacy. Thirdly, that of the Affections lies in reducing the Passions to a regular, calm Temper, not suffering them to make an Uproar within, to disturb one's self, nor without, to disquiet others. The Vices opposite to this are Malice, Anger, Revenge, Envy, Fury, and such like. No Person without this Virtue, can either obey the divine Commands, or chearfully submit to Providence; for Piety and Pride can no more thrive together, than Health and Sickness, Light and Darkness.

Never say any thing directly tending to your own Praise; and, when you have done, or said any thing, that deserves it, receive it from others with Indifference. Be not too covetous of it, nor appear displeased or confused at getting it; but, when you have done any thing worthy of Praise, suffer yourself to be told of it, without rebuffing those, who are doing you Justice. In your private Thoughts divest yourself of it, and return it to God, as the Giver of the Gift, and the Bleffer of the Action. Give him unfeigned Thanks, for making you an Instrument of his Glory, for the Benefit of others.

Never be proud of your own Accomplish-  
ments, nor entertain high Conceits of your  
own Performances, for that will not only  
eclipse their Lustre, but cancel all their  
Worth. Your having a just Sense of your own  
Meanness, and the divine Excellence, will  
qualify you for an unfeigned Submission to his  
Will and Wisdom, and to resist the Assaults  
of Pride and Vain-glory. You have not,  
as far as I can judge, the least Tincture of  
either of these Vices; yet it may not be  
amiss to inform you of the Guilt, the Dan-  
ger, and the Folly attending them. It was  
for Pride, that the Fallen Angels were ba-  
nished from the Divine Presence; by which  
we may know, that it was not only the first,  
but the greatest Sin, that the very Devil him-  
self committed. *Every Person (says \* Solo-  
mon) that is proud in Heart, is an Abomination  
to the Lord.* From this Sin naturally flows  
an irreverent Neglect of our Duties to  
Heaven, and an haughty Contempt of our  
Fellow-creatures; and thus Pride first pre-  
pares the Soul, for the Commission of all Sins,  
and then betrays it to the Punishment of  
them. A proud Spirit thinks all the Mer-  
cies he receives, are the Reward of his own  
Deserts; in the Seasons of Distress, murmurs  
against Providence; and, if he thinks on  
God at all, he hates him, as if he were  
greatly injured. For this Reason, the Deity  
has

\* Prov. ch. xvi. ver. 5.

has declared himself the proud \* Man's profess'd Enemy. Never admit (says the § Philosopher) *vain Glory into your Heart*; for *human Glory is at best no more than human Folly.*

Here I beg leave to break through the Rules of modern Refinement, as generally practised by the *Beau Monde*, and both to state and answer the following Questions: What is it, that the finest Lady in Being, has to be proud of? She is but Dust and Ashes; her Body is weak and infirm, subject to Diseases, Death, and Corruption: In her Colour and Complexion she is outdone by various Flowers; and when her Beauty is in its fullest Bloom, a few Fits of Sickness change it into Paleness and Wrinkles. In Health and Strength, she is inferior to many irrational Creatures. If she values herself for her Riches, at her own Rate she is less worth than a Gold Mine, or a Cabinet of Toys. If she be proud of her Birth, there is no Merit in that, nor is it a Blessing of her own purchasing, or deserving. If she be vain of her own Acquirements or Excellencies, she lessens them proportionably, in the Esteem of all good Judges. What was she before begotten? Nothing—What in the dark Regions of her first Being?

Uncleanness.

\* Prov. ch. xvi. ver. 18. St. James, ch. iv. ver. 7.  
§ Seneca in his Morals.

Uncleanness.—What in her Infancy? Weakness.—What in her Youth? Folly and Giddiness.—What is she all her Life? A Sinner.—What after Death? A Lump of stinking Clay, offensive to her dearest Friends; a forgotten Heap of Rottenness and Corruption; a Prey to Worms and Vermin.

Hence it appears, how unworthy of a Place in a rational Breast, the Passion of Pride must be. Proud Fools are every where the Objects of Contempt; and all Persons deserve that Character, who are proud of their Beauty, Shapes, Wit, Fortune, Titles, or any other Embellishments of Body or Mind. As all those Advantages are the Gifts of Heaven, it is not in our Power to secure them a Day. In a Moment, we may be blasted with Poverty and Diseases; and be driven out from among Men, to dwell and feed with Beasts. Thus \* *Nebuchadnezar*, the greatest Monarch in the World, was punished for his Pride.

*He who gives Grace to the Humble, will take it from the Proud.* Consider this well, and never let Pride or Vanity be your Sin; preserve an irreconcileable Hatred to it, and never let it feed upon the Fancy of your own Worth; suppress the first Rising of it in your Heart, by a Remembrance of some of your Imperfections; and so make the first Motion of Pride an Occasion of Humility,

\* Recorded in the Prophecy of *Daniel*, chap. iv.

mility, than which nothing more enobles and exalts the Mind, and prepares it better for the heroick Exercise of all other Virtues. Let all your good Actions be done, with no other View, than to please the Deity ; who, being present in every Place, sees all your Actions, knows all your Thoughts, and searches into the deepest Recesses of your Mind.

Never affect being difficult of Access, let your Station be ever so exalted. When Inferiors come to visit you, or even to petition your Assistance, receive them chearfully, and dismiss them speedily ; for the Impatience of attending Dependants is very great, and nothing, but Pride and Ill-nature, can take Pleasure therein. When we pour out our Complaints, or Addresses to Heaven, if they were to be rejected, till our Bettters were served before us, what would become of most of our Petitions ? Which would be the proper Season to apply in ? Always pay a Deference to your *Superiors*, an humble Behaviour to your *Equals*, either in Age or any other Respect ; a condescending Courteousness to your *Inferiors* ; an unaffected Pleasure in serving and obliging all. By this Rule you will secure both their Respect and Love, yet in this Part of your Behaviour, there is a nice Caution to be observed. If you become too familiar with those below you, there is great Danger of losing their

Esteem and Affection. There is likewise a Reservedness, which in young Persons of your Sex, is on some Occasions both becoming and necessary ; I mean such a Distance in Behaviour, as to shun the Impertinence of Fops, Beaux, and Rakes ; to avoid their Conversation, to be deaf to their Discourses, to reject their Artifices, and to despise their Compliments.

As the Vanity of Dress, is what most young People are liable to, I think it proper to give you my Sentiments, and Advice concerning it. Be but persuaded of my tender Affection for you, and then my Cautions will become agreeable. Expensive Dress is not a Crime, because there is not any Harm in good Apparel ; but because it shews a Depravity of Mind, which turns the necessary Use of Cloaths into Extravagance, Pride, and Folly. A Person, who is vain in Dress, can never have an upright Mind in all other Respects ; nor is it possible for a gaudy Outside to have any thing wise or sedate within. If in Complaisance to the *Beau Monde*, I would give up the Argument, could you imagine it equal to a reasonable Creature, to follow any Custom, that has nothing else to recommend it, but that there is no Hurt in it ? Bare Innocence has no Claim to Merit ; therefore never make the Way of the World, your Measure in this, to cry out with other gay

Girls,

Girls, *Where can be the Harm of Cloaths?* In the moderate Use of lawful Things, there can be no Crime; but in all Extreams there is. Nothing is more innocent, than Rest and Retirement; yet nothing more dangerous, than Sloth and Idleness. Nothing is more necessary, than eating and drinking; yet nothing more brutish, than Gluttony—nothing more unmanly, than Drunkenness. Nothing is more refreshing, than Sleep; yet nothing more stupifying, than an Indulgence of it. So, nothing can be more becoming, thin to be neat and clean in Apparel; yet nothing more opposite to the Christian Spirit of Meekness, than to be extravagant in Dress, and to lay out too much Thought and Expence in adorning the Body. You are to consider Vanity in Dress as an Indulgence of Pride and Levity, and an Offence against Humility and Discretion. There is nothing to be said for the Wisdom of any Virtue, but what is as good an Argument for the wise and reasonable Use of Dress; therefore never incline, to wear any thing particular in it, nor be apt to fall in with the Folly of every Fashion. If you be vain in one thing, you may be vain in every thing; for one kind of Vanity differs from another, only as one kind of Intemperance does from another.

Sluttishness, which is the opposite Extream of this Folly, is likewise to be as much avoided as that ; for as one shews the Vanity of the Heart, so the other discovers a Laziness and Indolence of Temper, that a reasonable Creature should blush to own. My Advice therefore on this Topic is, when you shun one Folly, not to run into a\* greater. In your Dress, follow as nearly as you can, the Example of † *Miranda*, who was always clean in the cheapest Things. Her Character is thus displayed— *Every thing in Miranda's Dress, resembles the Purity of her Soul ; and she is always clean without, because she is always pure within.* Thus ‡ of late, a certain Lady of Quality appeared in her Birth-day Suit ; after cloathing a great Number of Widows and Children, with that Present, which her Lord designed for her Finery on that Day. What would make female Beauty so amiable, or place its Lustre in so just a Light, as the Imitation of so glorious an Example ?

Chastity is the next Virtue, that is to fall under your Consideration ; no Charm can Supply its Place ; without it, Beauty is unlovely, Wit is mean and wanton ; Quality contemptible, and Good-breeding worthless. She,

\* Dum stulti vitant vitia, in contraria currunt. *Hor.*

† Described by Mr. *Law*, in his *Serious Call to a devout Life*, ch. viii. p. 78.

‡ The Right Hon. Hon. Lady M—

She, who forfeits her Chastity, withers by degrees into Scorn and Contrition ; but she, who lives up to its Rules, ever flourishes, like a Rose in *June*, with all her Virgin Graces about her—\* sweet to the Sense, and lovely to the Eye. Chastity heightens all the Virtues, which it accompanies ; and sets off every great Talent, that human Nature can be possessed of. It is not only an Ornament, but also a Guard to Virtue. This is the great Point of female Honour, and the least Slip in a Woman's Honour, is never to be recovered. This, more than any other Virtue, places your Sex in the Esteem of ours ; and invites even those to admire it, who have the Baseness to profane it †. I therefore recommend it to your Approbation, in the minutest Circumstances. Chastity is a kind of quick and delicate Feeling in the Soul, which makes her shrink, and withdraw herself, from every thing that is wanton, or has Danger in it. This makes it so great a Check to loose Thoughts, that I prescribe to you the Practice of it, in your greatest Solitudes, as if the best Judges were to see, and censure all you do. However, I caution you against an affected Modesty ; which, instead of exalting your Character, would raise a fresh Attention of the Public, to observe and

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censure

\* *Chaucer.*† *Spect.* No 99.

censure your Conduct. The Part of Virtue may be over-acted. Not daring to laugh at a facetious, innocent Jest, is a ridiculous Affectation ; and Hypocrisy or Ill-nature, is often discovered under the Disguise. Honest Pleasures are not inconsistent with true Modesty ; but an affected Air of Coyness and Gravity is always suspected. When a young Lady is praised for her Merit, good Mien or Beauty, she should not reject such Commendations, with an angry Look, or a scornful Disdain ; but receive it with Ease and Civility, if it be obligingly offered. Rather modestly bear being praised, if you have any Right to it, than refuse Compliments with a mysterious, scrupulous Affectation ; and then you will escape the Censure of Preciseness, or morose Virtue ; either of which, is the Poison of Life, and Scourge of civil Society. Modesty does not prescribe Roughness and Severity against all, who tell you soft Things ; who unbosom a violent Passion for you ; or take any other little Freedoms that are not rude. It always acts evenly, and without Formality ; nor has it any thing wild, or austere in it. It will preserve the Purity of your Inclinations ; protect you against insolent Attacks and pathetic Addresses ; and keep your Conscience always clear and calm.

Chastity is a Suppression of all irregular Desires, voluntary Pollutions, sinful Cupiscence,

cupiscence, and of an immoderate Use of all sensual, or carnal Pleasures. Its Purity consists in *Abstinence* or *Continence*. The first is properly attributed to Virgins and Widows, the other to married Women. It is the proper Office of this Virtue, to resist all impure and unclean Thoughts; to mortify all unchaste Longings, and to avoid all alluring Objects. This is a sublime Virtue. If wanton Dreams be remembered with Pleasure, that, which before was involuntary, and therefore innocent, becomes a voluntary and sinful Transgression of this Virtue. Chastity is so essential and natural to your Sex, that every Declination from it is a proportionable receding from Womanhood. An immodest Woman is a kind of Monster, distorted from its proper Form. Shame is the eldest Daughter of a defiled Female. The Appetites of Lust are full of Care, and the Fruition is Folly and Repentance. *The \* Way of the Adulterer is hedged with Thorns.* Know ye not (says St. Paul) *that your Body is the Temple of the Holy Ghost?* This makes the defiling of it the more dangerous; but, as to the actual Breach of this lovely Virtue, forbid in the seventh Commandment, it is, in its own Nature, so vile, and throughout the whole Book of Life, represented in such dreadful Lights; threaten'd

\* See the second Chapter of *Hosea*, and the sixth Verse.

with such terrible Vengeance ; punished with such heavy and miraculous Judgments ; that I shall not take up your Time, with a Dissertation on a Vice, so opposite to your Temper, and so much below your Thoughts. My present Design is to caution you against all Levities of Dress, Carriage or Conversation, that may taint, or blemish the Purity of the Mind. In the 98th Page, you may see the Folly, and Extravagance of the finest Cloaths discouraged ; but I have yet one thing more, to offer to your Consideration, concerning the Danger of them. If the various Arts of Dress serve to draw the amorous Wishes, and to gratify the Passions of lewd People ; such Females are greatly to be condemned, as use these Arts in Dress, and Beauty, that may probably betray weak Minds, into such dangerous Offences. Though there is no Law against fine Apparel, yet in the Scripture †, we are commanded *to take heed, lest, by any means, this Liberty of ours, become a Stumbling-block to them, who are weak ; and lest thereby we incline our Brother to offend.* How then can that Dress be modest and innocent, that invites to Temptation ; that kindles loose Passions in other People ; or that seduces unwary Eyes to sin ? That Girl, who endeavours, by the Artifice of Dress, to attract

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† 1 Cor. viii. 9, 11, 12, and 13.

the Admiration, to stir up languishing Desires, and to provoke the wanton Wishes of her gay Beholders, is as guilty of breaking the seventh Commandment, as the Woman in the *Gospel*, that was taken in the Fact. Therefore be not industrious, to set out the Beauty of your Person ; but, as I said before, let your Dress always resemble the Plainness, and Simplicity of your Heart.

Modesty banishes every thing, that is indecent, and uncomely in the Looks, Words, Carriage, or Behaviour, that would make any one troublesome in Company : It tunes and refines the Language, moderates the Tone, sweetens the Accents, and never admits earnest, or loud Discourse. It prescribes, not only the Manner, but likewise the Measure of speaking. It suppresses excessive Talking, as one of the greatest Indelicacies of Conversation. A just, reasonable Modesty, and native Simplicity of Looks, triumphs over all artificial Beauties ; Like the Shades in Painting, they raise and round every Figure, and make those Colours look beautiful, which without them would be too glaring. On the contrary, though a Lady be adorn'd with all the Embellishments of Art and Nature ; yet, if Boldness, Scorn, or Haughtiness, be imprinted on her Face, it blots out all the Lines of Beauty, and eclipses all that is otherwise amiable.

*Women, adorn yourselves (says St. Paul \*) in modest Apparel, with Shamefacedness, &c.* By this Word, we are not understand an awkward Bashfulness, for that bespeaks the want of Good-breeding and Politeness; but such a conscious Modesty, as, with becoming Assurance, may very well meet in the same Person; and, when properly united, may render each other quite agreeable. Blushing † is an ambiguous Suffusion, that may be the Livery, either of Guilt or Innocence. Persons may not have lost the Sense of Shame, though they have forfeited their Innocence. Modesty, you are to observe, consists in being conscious of no Ill, and not in Blushes, or being ashamed of having done it.

Take care to avoid, all particular Motions with your Head; all wanton or oblique Glances of the Eyes; all ogling or winking, dimpling of the Cheeks, or primming of the Lips. In your Walking, let your Carriage be easy, but not loose; regular, but not precise; and avoid Conceit in all your Gestures. Let your Mien be free, and your Air without Affectation. You must set a Guard upon § your Lips; upon || your Tongue, and even upon your Thoughts: *For unto God all Hearts lie open,*

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\* 1 Tim. chap. ii. ver. 9.      † By Horace called *Pudor Malus*.      § St. Matthew, chap. 5. ver. 8.  
|| Eph. chap. iv. ver. 29.

all Desires are known, and from him no Secrets are hid.

Another Christian Virtue, which highly deserves your Esteem, is Temperance. I have heard an eminent Physician say, that, although Medicines are absolutely necessary in acute Distempers, if Men would live in an habitual Course of these two great Instruments of Health, *Exercise* and *Temperance*, there would be but little Occasion for them. Thus he accounts for his Opinion: *Exercise throws off all superfluous Humours, but Temperance prevents them; that clears the Vessel, but this keeps them clear; that helps Nature, and promotes the Circulation of the Blood; but this enables Nature, to exert herself, in all her Vigour; Exercise may dissipate a growing Distemper, but Temperance will starve it\**. Thus, of the two, Temperance appears to be, the greater Preservative of Health. It has likewise this particular Advantage over all other Means of Health, that it may be practised by all Persons, of all Ranks, in all Seasons, and in all Places, without Expence, Loss of Time, or Interruption of Business.

Temperance is a Regimen, into which all Persons may put themselves. This Virtue is a reasonable Restraint, upon all our Passions, in regard to the Use of Meat, Drink, and Recreation; and only allows of these,

as

as they administer to Health and Innocence. High Living is apt to beget high Passions ; and Luxury is always attended by Lust. The Advice of *Pythagoras* (that Hero of Heathen Writers!) is, That, *as the Body is no more than the Servant \* of the Soul, it should only be nourished so, as it may best perform an humble, and obedient Service to it.* Constitutions are so different, that it is impossible to lay down any fixed, or determinate Rule for Temperance. What is Luxury in one, may be Temperance in another. In this, all Persons are the best Judges, what Kinds, and what Proportions of Food agree with them : But all may be assured, that Nature delights in the most plain and simple Diet ; whereas the various Tastes of Fish, Fowl, Flesh, Sallads, Sauces, Fruits, and Confectioners, generally entice the Palate, and occasion Excess. Such artificial Provocatives may create a false Appetite, but never nourish the Stomach. Gouts, Dropsies, Rheumatisms, Fevers, and many other Distempers, are originally owing to Surfeits. *Make your Meal (says Dr. Ratcliffe) out of one Dish; rather eat sparingly thrice a Day, than once heartily; let every Meal be digested before repeated;* let

your

\* All the Use, even the purest Sort of Body, can be of to the Mind, is to be an Instrument of local Motion, or to be a Repository of Ideas for Memory and Imagination.

*your Drink be temperate, but always good ; use moderate Exercise, and bathe your Feet in cold Water every Day.* Thus that celebrated Man advised his Friends ; telling them, that an Observance of these Rules would save them a great deal of Money, and him a great deal of Trouble.

By others, certain Days of Abstinence, as the Constitution will permit, are recommended, towards the securing of Health, or destroying the first Seeds of an Indisposition. Of the Efficacy of this Method, towards the procuring of long Life, the abstemious Philosophers were remarkable Instances.

At public Entertainments, the Variety of Objects steals away the Heart, and raises Curiosity ; and Company is generally pressing and enticing ; but as no Person ought to eat, or drink beyond their Desire, and the Bounds of Moderation, so it is highly improper, to press upon any one to do either.

As to Eating or Drinking, your Health does not admit you, nor does your Temper incline you, to be immoderate in either ; so that I need not trouble you, with methodical Cautions against spoiling your Shape, or enlarging your Stomach, that Way : But I hope you will pardon me for assuring you, that nothing is more injurious to the Health, than Tea, if not

sparingly used. Actual Intemperance may with Ease be avoided by those, who esteem Discretion; but the Nicety lies, in making a prudent Use of such Things, as in themselves are innocent. In this lies the great Danger, yet without a strict Observance of this Rule, the true Spirit of Prudence cannot subsist. Where is the difference between a Lady's falling into Hysterics, by drinking Tea to Excess, and a Gentleman's getting drunk with delicious Liquor? I have seen a Lady, after drinking too much *Bobea* Tea, subject to as wild Extravagancies, and have known her to form as whimsical Chimeras, as ever *Tom of Bedlam* did; and then to sink from Laughter into Weeping, from Rapture into Melancholy, from Pleasure into racking Pain—and after a Change of exquisite Agonies, to have been relieved by nothing but bleeding, bruising, and such Prescriptions, as are given to Gentlemen, after a Surfeit of hard drinking. By all I could ever collect from the concurring Opinions of the best Physicians, that I have the Pleasure of being known to, a Lowness and Hurricane of Spirits, a Tremor of the Nerves, a Coldness of Stomach, many kinds of Hysterics, and several Distempers, peculiar to your Sex, are, in a great measure, owing to that pernicious Leaf. Few among the Poor are subject to Hysterics, nor is it above forty

Years, since they were admitted into the Chambers of the Rich.

This Caution is intended particularly for you ; wherefore I petition such Ladies, as are fond of Tea, to read it over with Indifference, free from Prejudice, and not imagine, that I am opposite to their Interest, or incline either to condemn, or correct their Taste.

Among all the Virtues of a Christian, Patience shines with equal Lustre ; it makes us acceptable to God, agreeable to our Neighbours, and easy to ourselves. Souls, that are truly great, make Misfortunes and Sorrows little, when they befall themselves ; grievous and lamentable when they befall others. Thus Heroes are always drawn, struggling with Hardships, and bearing Afflictions. This Life is sentenced to be a Scene of Trouble, and the Changes of \* Fortune are so various, that the surest Means we can use, to secure our Peace, is to be always prepared for the ill Events, and Accidents, we are to meet with ; and then we shall not be surprized into abject Distresses of Mind, but be able to support our Fortitude and Virtue in the deepest Anguish. Setting before us Prospects of constant Delight, softens our Resolutions, and makes our Misfortunes the severer, when

\* A Term often used for what is wrought by the unseen Hand of the Disposer of all Things.

when they come ; but to bear an Indifference to transitory Pleasures and Enjoyments, and to resign them chearfully, qualifies us to use them properly, and shews, that we know their true Value and Duration.

Patience consists in a well pleased Submission, to the Divine Will, and a quiet yielding to, whatever it pleases the Deity to afflict us with. If we are possest with a sincere Reverence, and Esteem of God, Humility will fortify us with Patience, to suffer, and not to murmur at his Dispensations. Besides the many native Beauties of this Virtue, many and great are the Divine Promises, to recommend it to our Practice. *Behold, happy is the Man* (says the \* inspir'd Chaldean) *whom God correcteth; for as many as he loves he rebukes, and chastens; wherefore we should not be weary of his Corrections; for he only wounds, that his Hands may heal ||.* Afflictions, if we make a discreet use of them, are Messengers of Love from Heaven, to invite us thither. Here, by Patience, is not to be understood, that imaginary Perfection of stifling the Affections, and of condemning them to a State of utter Inactivity ; for that would not be the Result of Virtue, but Pride ; because the only thing blameable in our Passions,

\* Job. v. 17. † Rev. iii. 19. ‡ Prov. ix. 11.  
|| Deut. xxxii. 29. 1 Sam. ii. 6. Job v. 18. Hosea vi. 5.

Passions, is the Excess and Inordinancy of them. To preserve a gay, and thoroughly composed Temper, in the sullen Season of Distress, would not only be to offer Violence to the original Softness of human Nature, but would likewise be a most flagrant Discovery of Stubbornness and Stupidity.

To sink under inordinate Grief, at the Approach of any Misfortune, belongs to a vulgar Mind, and betrays too much of a distrustful Temper; but to bless God in the Time of Trouble, and chearfully to welcome his Corrections, is the true Exercise of a reasonable, well-informed Soul. Many are the Arguments among the ancient Philosophers, to inculcate this Virtue; but Christianity remits us for Comfort, to higher and nobler Considerations. It represents Disappointments and Losses, as the temporary Chastisements of a merciful and loving Father, who still corrects us for our Profit; it instructs us how to bring our Humours to be satisfied, under the severest Trials; to receive generously, whatever Providence lays upon us by Necessity, and whatever Favours Heaven has conferred upon us, during the Divine Pleasure, with Chearfulness to return. Christianity informs us, that as the Condition of all good things here, is to be transient and separable from us, we should be affected accordingly, with an honest Indifference towards them. It convinces us, that

that in this Life (which is a continued Strug-  
gle, with the Infirmities of our Nature) there  
is not a Possibility of securing an uninterrupted Happiness. It shews us that our Natures are made passive, and that to suffer is our Lot ; and then directs us to *place our Affections on Things above.* It puts us out of Conceit with the mortal System, and the delusive Prospects of this Life ; but, at the same time, it enables us to form adequate Ideas of the Dignity of our Souls, to regulate our Passions, and to enlarge our Views. It displays before us, all the inviting Charms of Virtue, which lead to Rivers of eternal Pleasure. Thus Christianity expatiates the infinite Goodness of the Deity ; *whose Compassions never fail, and who remembers Mercy in the midst of Judgment.*

We cannot (says Amasis\*) expect in this World an unmixed Happiness, " without being frequently tempered with Troubles and Disasters." In a wide, extended, rural Prospect, though ever so beautiful, the Eye does not every where meet with golden Harvests, the Beauty of sweet-smelling Flowers, or the rich Attire of embroidered Fields, shining in the Joy of reviving Nature ; but it takes in, at different Intervals, wild and rude, uncultivated Tracts of Land. Thus, by the Divine Appointment, the pleasantest Scenes of this present State, are variegated

\* In his Epistle to Polycrates.

variegated and interwoven with Disappointments, Misfortunes, and Vexations. In every Affair of Life, Despair should give Way to Hope—Impatience to Content; for the Hand of Providence is always nearest, to assist us, when Perils are most evident. It is therefore our Duty, to withstand the most violent Accesses of any Danger or Loss; and, when under the afflicting Hand of Providence, to cry out with the \* Champion of Patience—*Righteous art thou, O Lord, and upright are thy Judgments! I opened not my Mouth* (says the Royal Psalmist) *because thou didst it.* Nay, if the Almighty, in his fatherly Wisdom, sees it fit, to add to the Length or Weight of his Corrections; an unfeigned Resignation to his Pleasure, inspires us with that divine Anthem of Praise—*Thy blessed Will be done!*

When those Virtues are made pleasing and familiar to your Choice, you will be properly qualified, for the Exercise of your social Duties; such as, by the Principles of Reason and Society, are owing to Superiors, Relations and Friends, in a particular Sense, and in general, to all Persons.

The Duties which you are to pay your Sovereign the King, are † Honour and || Tribute, Prayers § and Obedience \*\*.

Nothing

\* Job. † Ps. xxxix. 9. See 1 Sam. ch. iii ver. 18.  
‡ Acts xxiii. 5. || Rom. xiii. 6. § 1 Tim. ii. 2.  
\*\* 1 Pet. ii. 13.

Nothing can be more reasonable than these Duties, since beneath the Shade and Protection of Royalty, we find Security and un-ruffled Peace ; whilst the Monarch himself sacrifices his Ease, and is singly exposed to all those Storms and Convulsions, from which he shelters his Subjects. Self-interest may imbibe the Principles of passive Obedience; but the cordial Performance of these Duties, depends greatly upon the Conduct of the Sovereign. The Sway of \* *Cyrus* was so gentle, and productive of so many Blessings, that his People, though ever so far distant from one another, and though differing ever so widely in their Manners, Customs, and Language—all, united by the same Sentiments of Esteem, had so much Reverence and Love for their Prince, that they wished his Reign to be eternal. Whereas Tyrants are represented under the Symbols of Monsters, generated from the tossing of the Ocean ; from the Tumult, Confusion, and dashing of Waves, one against the other ; and under the Image of wild Beasts, which spread universal Terror and Desolation. We are made happy in a Sovereign, who makes it his principal Duty and most essential Function, to administer Justice to his People, to defend their Rights, revenge their Wrongs, and promote their Happiness.

You

\* A King of *Perſia*, quoted in Scripture.

You are not only to perform these Duties to the supreme Magistrate, but likewise, in a subordinate way, to all, who are placed in Authority under him.

Love and esteem the Clergy, as being the Ministers of God, and Interpreters of the Divine Will. Let your Respect for them be proportionable, to the Dignity of their Office. They are \* Ambassadors for Christ; and there is a Respect due to all Ambassadors, answerable to the Quality of those who send them. Shun, as you would so many Vipers, all such as presume to affront, or deride them. As the Apostles were Representatives of Christ, so are the Clergy in succeeding them; and Christ, when he sent them out to preach, told them,—*He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* The Clergy are appointed by Christ, as his own Ambassadors, to preach his Word to us, 2 Cor. v. 18, &c. to pray for us; to exhort, and to reprove; to comfort, and instruct; to restore, and reconcile us, if we be surprized into Folly; to visit the Sick; to administer the Sacraments; and to watch for the Good of our Souls: Wherefore it is incumbent upon us, to pay them Respect and Maintenance, Gal. vi. 6. 1 Tim. v. 17. to obey them in all Things, according to the Gospel, Heb. xiii. 17. and  
to

\* 2 Cor. v. 20.

to behave with such Compliance to their Precepts, that they may give Account of our Souls with Chearfulness and Joy.

If ever you meet with a Treatise (like the *Independent \* Whig*) that reflects on the Clergy, though the Speculations be ever so refined, and the Elegance ever so persuasive, always look down upon it, with Concern and Abhorrence, and pity the Author, for not employing his Talents to better Purpose.

The Clergy are our spiritual Parents; and perform the same Offices to our Souls, that our natural Parents do to our Bodies. Consult *The whole Duty of Man* upon this, and let that Book be always your Companion. As the Clergy have an equal Right to their Tithes, as other Men have to their Estates, because allotted by the same Law, the with-holding them, is no less a Sin than Sacrilege, against which a † Curse from Heaven is pronounced.

It is impossible that young People, should steer their Course aright in the World, before they are acquainted, with the Situation of the many Dangers, which lie in their Way; wherefore it is necessary, that they

\* A modern Libel on the Clergy, in great Request with the Free-thinkers. A beautiful Arrangement of Words runs through it with a great deal of Sophistry; but neither the Conclusions are just, nor the Premises pure. See Mr. Squire's Answer.

† Mal. iii. 8.

they should be under the Government and Direction of those, who are appointed, even by the Laws of Nature, to take the Charge of their Education. If Children had but Sedateness enough, how readily would they embrace the Counsel of their Parents—how attentively listen to their Precepts—and how strenuously pursue their Advice! They have already walked in the difficult Wilderness of Life, and observed the various Dangers, that lurk in the Paths of it, to annoy the Footsteps of those, who never trod the Way. Of these, with much Tenderness and Affection, Parents make a Discovery to their Children; and intersperse gentle Advices, what Course to take. Children, for this Reason, should not take it ill, if the Commands of their Parents, sometimes seem difficult, and disagreeable. Perhaps, upon Experiment, they may prove as pleasing, as if they had followed their own Choice. However, this they may be certain of, that all such Cautions are intended out of true Love, by those who are more experienced than themselves, and therefore better Judges, what their Conduct should be.

To those, who honour their Parents, it is promised by the Word of eternal Truth, that their Days shall be long, in the Land of their Inheritance. From this we may learn, how amiable the Performance of this

Duty

Duty is, in the Sight of Heaven. Let your Obedience to your Mother, be therefore your Delight and Exercise. God has given her Power over you, to bring you up in his Fear and Service. She was the Guardian of your Childhood, and is the Guide of your yet unexperienced Youth ; and never was a Trust discharged, with greater Tenderness and Fidelity. This must naturally enliven your Love for her, and melt you into the gentlest Obedience to her. Therefore let filial Affection be your governing Principle ; and behave yourself towards her, with all Humility and Observance. Let no Pretence of your being in the Right, ever provoke you to answer her, with Indifference or Contempt. In the Scriptures there is a Multitude of Texts, to exhort this Obedience, and as many Threatnings declared against the \* Neglect of it. You must love her, and be grieved at every thing that disquiets her. You are to please her in all Circumstances ; to comfort her, on all Occasions ; to obey her Commands, with Pleasure ; to consult her, in all Affairs ; and to reverence all her Precepts. Consider, that all this is but a moderate Return of Gratitude, for the Toils and Hardships, Expence and Inquietudes, she has suffered for you ; for the Care she has taken to educate and instruct you ; for the good Example

\* Prov. xxix. 22. and xxx. 17.

Example she has shewn you, and for the honest Principles, and Improvements of Mind, she has conveyed unto you. Above all Acts of Disobedience, I caution you against marrying, without her Consent. Never encourage the most honourable Address, or Proposals, without her Approbation; and then a Blessing will attend your Proceedings. Though I advise you, not to marry any Person whom your Mother disapproves of; yet never be prevailed on, to receive him for your Husband, whom you have not a cordial Affection for.

Love your Sisters, and instruct them in their proper Duties, according to their Age. Nature points it out to all, who are born of the same immediate Parents, to have united Hearts and Affections.

Love, oblige, and esteem all your Relations.

The Duties, that are owing to Friends, are Integrity, Love, Counsel, and Assistance. It is not Intimacy, and Frequency of Conversation, that makes a Friend, but a disinterested Observance of these Duties.

The Idea of Friendship may be thus illustrated. As Friendship is a general Benevolence or Charity, it is a Relation of the highest Rank in social Life. Without the Commerce of mutual good Offices, how should we subsist? We should neither be happy, nor secure. If we were to be taken

G single,

single, one by one, we should become a Prey to Brutes, as well as to one another. We are introduced into the World, naked and unarmed, exposed to every Danger, and incapable of making the least Defence ; but, when we arrive at the Maturity of our Reason, we find, unless we stifle it in its Birth, a generous Impulse implanted in us, by the Author of our Being, that inspires us with tender Affections, and Sentiments of Love and Benevolence, towards our Fellow-creatures ; and this ingrafted Principle we call Friendship. By this Virtue, we are made Masters of this World, and by it alone, we are supported in every Change of Fortune. Those, its happy Influences, make it as useful, as it is pleasant ; for, were it once rooted out of our Minds, we should soon be dissociated, and fall to Pieces ; we should live upon the Spoils of one another, and so forfeit all our Claim to Reason and Humanity. Without it, Society (which nourishes and sustains the Commerce of Life) would be a continual Course of Mistake and Confusion.

The Pleasures and Advantages of Friendship, have been, in all Ages, considered as great Ingredients of human Happiness. Such is the Benefit of universal Benevolence : But, when the Bond of Friendship is ratified between particular Persons, the Passion then is more refined. It then becomes a generous

rous Regard, which they have for each other, abstracted from all Views of Self-love, or Interest ; and it can only live in generous, well-disposed Breasts, that can assist each other in the Exercise of Virtue, and kindle a mutual Emulation to generous Offices. Such was the Love between *Patroclus* and *Achilles* ; between *Achates* and *Æneas* ; between *Theseus* and *Perithous*. In sacred History, such was the Friendship of \**Jonathan* to *David*. Such an united Affection as this, is beautifully described in the following Lines :

" † Marcus! The Friendships of the World  
" are oft  
" Confed'racies of Vice, or Leagues of Pleasure:  
" Our's has severest Virtue for its Basis,  
" And such a Friendship ends not but with Life."

What a noble and unreserved Declaration of Friendship, is that of *Castilio* to his Brother *Polydore*?

"Whene'er had I a Friend that was not  
"Polydore's?  
"Or Polydore a Foe that was not mine?"

Here the Poet introduces somewhat so amiably sincere, that it must imprint a lively Idea of Friendship, upon the rudest

G 2

Fancy.

\* Sam. ch. xx. † In Mr. Addison's Tragedy of Cat.

Fancy. Here they seem to have but one Soul, residing in two Bodies, and equally informing both ; but in such an inviolated Friendship as this, a Conjunction of more than two, would in an absolute manner destroy its Unity.

Every Soul is not capable of so free, so generous a Passion as this. It is a Virtue of too pure a Constitution, to be lodged in any, but the most excellent of Breasts. Hence it is obvious to deduce, what are the Requisites necessary to Friendship. From what is already premised, I collect, First, that Virtue in general is one ; Secondly, that good Nature is another ; Thirdly, that Likeness of Disposition is another ; and, in the fourth Place, that it is requisite the Number of Friends be few. As to the first, it is evident, that a Person who is proud, ungrateful, covetous, ambitious, lewd, or any way immoral, can never be a sound Friend ; such a one can never be faithful, secret, or sincere ; such a one cannot have the Spirit of Constancy and true Charity, without which Friendship cannot subsist ; therefore admit none into the undivided Ties of Friendship, but worthy, virtuous People. There is a certain Candor in true Virtue, which none can counterfeit. Secondly, no one can love a morose, austere, or sullen Person, let his Principles be ever so honest, with the same Intensity

tenseness of Affection, as if his Temper were sweet, open, kind, obliging, and beneficent. Thirdly, without a competent Proportion, of an Agreeableness of Humour, a sincere Friendship can never be contracted, The *Spectator* \* observes, that some of the firmest Friendships have been contracted between Persons of different Humours ; yet, I cannot forbear inclining to believe, the Reason of true Friendship being so rare, is not only owing to the frequent Abuses it meets with, but likewise, in a great measure, to the Inequality of human Dispositions. Friends must be invested with the same Inclination †, must have the same Aversions, and the same Desires ; the Intention of the one, must be suited to that of the other ; and there must be an Emulation between them, which shall be most sincere. Fourthly, as our Faculties are of a finite Energy, it is impossible, that true Friendship can be divided among many. It is granted, that a great Load of Grief, is very much lessened, - when it is parcelled out into many Shares ; and farther, that Joy (which, of all our Passions, loves to be communicative) often increases, in proportion to the Number of those, who partake of it with us ; yet, it is a Maxim, that the more the Rays of the Sun are scattered,

G 3

so

\* N° 385. † Idem velle atque idem nolle, ea  
demum est vera amicitia—*Salust.*

so much the weaker is their Force. As we divide our Friendship, it proportionably dwindles into Indifference, and that true Friendship can never taste. Though the Friendship of one Person, may be common to several, yet the more Partakers there are of that Friendship, so much the less its Power, and Efficacy, must be ; and, of consequence, made subject to the more Abuses and Corruptions. It is farther necessary, that the Benevolence of Friends, must not only be mutual, but likewise mutually known. They must have Opportunities of conversing, or corresponding, that they may be satisfied of the Reality of each other's Love. The very Life and Soul of Friendship, subsists upon mutual Benevolence—upon conferring and receiving Obligations on either hand. A reserved Behaviour starves it ; for it ought to be open, free, and communicative, without the least Tincture of Suspicion. Jealousy in Friendship is a certain Sign of a false Heart—though, in Love, it may bespeak a true one.

Friendship is of so refined a Nature, that there is a great Delicacy, required in the Choice of Friends. It may not, therefore, be impertinent to set down a few Rules concerning it.

Plutarch \* directs us, to make a Trial of our Friends, as of our Money, and to be equally cautious of abusing both. Tacitus † tells us, that the longer a Friendship is contracted, so much the surer, and more firm it is. From this we may collect, that an old Friend is always to be most valued, the best to be loved, and the first to be trusted ‡. A generous Soul is never more delighted, than with an Opportunity of shewing, how sensible it is of Favours received. This cannot be well managed, without Judgment, to time it, and Sincerity to prove it.

The Compliments, and Professions of Kindness and Service, which we ordinarily meet with, are not natural where the Heart is well inclined; but are rather a Prostitution of Speech, seldom intended to mean any Part of what they express—never to mean all. The 203d Paper of the *Spectator*, is an excellent Dissertation on this Subject. It is there observed, that, among too many other Instances, of our Corruption and Degeneracy, the great and general Want of Sincerity in Conversation, is none of the least; and that the World is grown so full of Dissimulation, and Compliment, that Mens Words are hardly any Signification of their Thoughts.

\* In his Book of Friendship.

† Amicitia tanto est certior, quanto vetustior.

‡ Nec quisque novus qualis amicus erit.

As Sincerity is a necessary, and a glorious Virtue, so it is also an obvious and an easy one; so obvious, that wheresoever there is a Life, there is a Place for it; and so easy, that there is no Labour required in preserving it; and yet it is not without its Niceties. Self-preservation tells us, that the general Corruption of Man, should caution us against trusting Strangers; universal Benevolence dictates, that before a Man has given us Reason to question his Integrity, it would be a Breach of Charity to suspect him. He, who suspects his Friend will deceive him, gives him a kind of Right to do it; for in Friendship, there must be no Reserves. As much Deliberation as you please, may be used before the League is struck; but that once done, there must be no Doubtings—no Jealousies. Now, chusing and approving, imply the same thing; so that an imprudent Choice of Friends, always brings a Stain, upon the Character of the Chuser.

Never enter into Friendship with an Inferior, either in Education or Fortune, whose Principles are not just, whose Integrity is not unshaken, and whose Temper is not humble and easy; unless you can spare Time in correcting, or removing such Infirmities. Though your Understanding might preserve you, from being tainted with the Manners of your Company, if bad; yet,

yet, their ill Name would entwine itself with your Character, in so intricate a Fold, that the World would not take the Pains to unravel, or separate them. Reputations are of a subtle, insinuating Texture—like Water, derived from the clearest Spring, when it chances to mix with a foul Current, it runs undistinguished, in one muddy Stream ; and they both partake of the same Colour and Condition. If we keep bad Company, however little we may be criminal in Reality, we must expect the same Censure, that is due to the worst of our Associates.

Be careful in providing a discreet Choice of Friends, mostly of your own Sex ; but in all Cases, of such as you may expect will innocently entertain you, and adhere to Sincerity.

Chuse your Friends, rather for the Qualities of the Heart, than those of the Head ; and prefer Fidelity in an easy, complying Temper, to those Endowments which make a greater Figure in the World. That Friendship, which makes the least Noise, is often the most useful, and a prudent Friend, is generally of more Service, than a zealous one.

A Mind softened by this Virtue, cannot bear frequent Reproaches ; wherefore those of a Friend should be always just, mild, and seldom repeated. The proper Business

of Friendship, is to inspire Life and Hopes; but severe Rebukes are apt to make a generous Mind droop, and sink under the Oppression, or else to lessen her Esteem for the Person who gives them. It is a necessary Caution, to be upon the Guard with People of slender Acquaintance; when we find them unseasonably forward, in their Approaches of Civility and Kindness. The Man who, at first Sight, makes me an Offer, which would be only due to a particular Friend, is either a Knave, and intends, by such a Bait, to draw me into his Net, or else he must be a Fool, with whom I ought not to deal. Civility overacted, is always suspicious. A Blast of Thorns begins in a Blaze, and soon ends in a Smoak: But a Fire, made of proper Materials, designed to be useful and lasting, at its first kindling, breaks out from a Cloud of Smoak, and grows clearer and brighter as it burns.

When a Person is suddenly lavish of Friendship, you have Reason to fear, it will be soon exhausted. The excessive way, of speaking Civilities, and the many Professions of Kindness and Service, which we ordinarily meet with, are no more than a Prostitution of Compliments, never intended to be put in Practice. Where the Heart is well inclined, this Prostitution of Speech, this Pomp of Rhetoric, cannot be

natural ; nor do they mean half of what they express. A generous Integrity of Nature, and Honesty of Disposition, speaks no more than the Thoughts. Those Excellencies of Mind, always argue true Greatness of Spirit, Courage, and Resolution ; and are therefore the principal Ingredients of a Friend.

Persons, in common Conversations, may boast, what Professions of Friendship and Sincerity they please ; but Ceremony is so far from being essential to either, that in the most palpable manner, it helps to destroy both. Modern Conversation, is so swelled with Vanity and Compliments, that (as a learned Divine, quoted by the *Spectator*, says) it is hard to determine, whether it should more provoke our Contempt, or our Pity, to hear what solemn Expressions of Respect and Kindness, will pass between Men almost upon no Occasion ; how great Honour and Esteem they will declare for one, whom, perhaps, they never saw before ; and how intirely they are, all on a sudden, devoted to his Service and Interest, for no Reason ; how infinitely, and eternally, obliged to him for no Benefit ; and how extremely they will be concerned for him, yea, and afflicted too, for no Cause. With great Command of himself he pursues this Enquiry ; for which I refer you to the

Hundred

Hundred and third Speculation of that Author.

Be upon your Guard, against the Intimacy of Secret-tellers ; and always be faithful in retaining them. Never betray, or discover, the minutest Circumstance committed to you, under the Seal of Secrecy. When *Ulysses* intrusted the Education of his Son, to the Nobles of *Itbaca*, “ *O my Friends*, said “ *he, if ever you loved his Father, shew it in your Care towards him ; but above all, do not omit to form him just, sincere, and faithful in keeping a Secret.* ” In all Cases, it is an unpardonable Want of Politeness, to divulge \* Secrets.

Though there is great Caution to be used, in defending a Friend’s Character too warmly, lest the Report to his Prejudice be true ; yet, we should be studious to silence Detraction, and always declare ourselves in Favour of our Friends, as zealously, and genteely, as is consistent with Honour and Conscience. It is a Crime, not inferior to Ingratitude, to suffer our Friends to be abused in their Absence. Sincerity omits nothing for their Vindication, but takes Pleasure in stopping the Mouth of unjust Reproach.

Never drop, or neglect, your Friend in Public, who is worthy of your private Conversation. Though her Fortune may be inferior to those, in whose Presence you overlook

\* *Commisa tacere qui nequit hic niger est. Hor.*

overlook her, or endeavour to shift her off ; yet her good Qualities, and inoffensive Behaviour, may make ample Atonement for her Station. You may, without Offence, introduce a Friend, of correct Manners, and moral Conduct, to a Person of any Rank, Fortune, or Quality ; provided you are familiar with that Person yourself. To be ashamed of a worthy Friend, in superior Company, bespeaks a narrow, and self-interested Temper.

Be slow to join in censuring your Friends ; and when you are made certain, that the criminal Objections against them are true, preserve good Manners in making a fair and speedy Retreat from such mistaken Acquaintance.

We are sometimes obliged, for just Reasons, to drop all Commerce with our Friends ; but, before it comes to that, we are to observe all due Measures, and Precautions, for a mutual Defence and Explanation. Upon such a Rupture, never be influenced with Hatred, Prejudice, or Revenge : Never acquit yourself to the Public, for such an Alteration, in your Conduct, by talking ill of them ; never be fond of repeating the good Offices, you have done them ; never reveal their Infirmities, nor betray their Secrets ; stifle all the Resentments, arising against them in your Breast ;

Breast ; and, if they have done you an Injury, forgive it genteely.

Whoever looks for a Friend without Imperfections, will never find what he seeks ; but, as Integrity is the Foundation of this Virtue, Flattery must be a Vice with which it cannot live. Flattery gives \* false Colours, and Complexions to all Things. It is a slavish, insincere Profusion of Praise; which, like a Picture, loses all its Beauty, when the Colours are laid on, as if with a Trowel: Yet it is of so insinuating a Nature, that scarce any Person may be said to be full Proof against its Attacks. Gross, fulsome Speeches, may alarm a dull Apprehension ; but, when Flattery is play'd off with a genteel Air, and with Judgment, I am inclined to fear, it may surprise a very well guarded Heart. Nothing divides and distracts Society more, than Ingratitude ; yet Flattery seems to be the blackest Devil of the two. So mischievous are its Consequences—so various are its Deformities—so pernicious is its Practice, and so unbecoming a polite Person, that it is wonderful, how it can be entertained, in the Bosom of a profest Gentleman or Lady : Surely, a generous and refined Education, ought to inspire them with nobler Principles!—Yet, such is the Perverseness of human Nature, that

\* Here I recommend to your Reading, the 460th Speculation of the *Spectator*.

that we find a Tincture of it, couched in the Professions of the politest People. When *Bias*\* was asked, which of all wild Beasts was most offensive, he answered, of wild ones, a Tyrant ; of tame ones, a Flatterer. The Subversion of the *Roman Republic*, was imputed to this kind of Deceit, which *Demosthenes* calls, *The Witchcraft of Affection*. *Leonardo da Vinci*† was desired to draw the Emblem of a Flatterer ; which he represented by an Ivy thrusting down the Wall, upon which it grew. Thus much, I hope, will suffice, to establish your Odium to so base, so mean a Vice ; and to direct you never to put the least Confidence in any Person, whom you know to be guilty of it.

To pursue the several Niceties of Friendship, into their particular Branches, would be too copious a Field, for my present Design ; but if you find Pleasure in civil Society, endeavour to keep fair with all People. An Enemy, of whatever Size or Character, may be able to give you great Disturbance ; and the true End of Politics, is to make Life easy. Let the general Rule of your Conduct be, to offer no Treatment to any Person, but such as would be agreeable to yourself, in the same Circumstances.

If

\* One of the Seven Wise Men.

† An *Italian Painter*, and one of the most universal Genius that ever lived.

*If you fulfil \* the Royal Law, according to the Scriptures, thou shalt love thy Neighbour as thyself.*

Politeness does not consist in Dancing, in Dress, or in the various Ceremonies of visiting; but in the Improvement of Reason—in suggesting to the Mind, what is wise and pure—in helping us to discover and subdue, every vain Passion of our Hearts, and every false Judgment of our Minds. Thus to live within the Rules of Decency and Honour, becomes a Delight; and thus young Persons are induced, to form themselves into a regular Turn of Behaviour. When a well corrected, lively Imagination, and good Breeding, are added to a sweet Disposition, they qualify it to be one of the greatest Blessings, as well as Pleasures of Life.

Affability is one of the greatest Ornaments of the Fair Sex; and it has so many native Charms, that it will keep up a Reputation, in spite of many Blemishes. As this is the surest, so it is the cheapest, Way of winning the Love, and Esteem, of those you converse with. A Smile, and courteous Salutation, is as easy, as a Frown, and haughty Reception. “ *The affable Man* “ *(says Cicero) upon a Change of Fortune, is* “ *sure*

\* St. James, ch. ii. ver. 8. Compare this with St. Matthew, chap. vii. ver. 12. and St. Luke, chap. vi. ver. 31, and 37.

*"sure of Friends to comfort him ; for his courteous Behaviour has linked them to his Interest."* Affability is a sweet Composition of native Generosity, of Spirit, and polite Education. Plainness and Simplicity, are the Elements wherein it rejoices ; and Sincerity, is its Companion, as well as Humility. Complacency of Temper, stripped of Ceremony, and such like Incumbrances of Conversation, is surprisingly taking, especially with Inferiors. Disdain is the Vice opposite to this ; and nothing is more apt to procure Enemies, and Contempt. The Birth, or Spirit, of a disdainful Person, is always mean. None are so liable to this Folly——this mistaken Notion of Grandeur, as upstart, and Mushroom Families.

A nice Part of Behaviour, wherein Affability is chiefly discovered, is that display'd in paying, or receiving, Visits. Ceremony and Roughness, are equally subversive of this graceful Virtue. When a Lady entertains, or is entertained by a Friend, her Temper should be always open, equal, free from Reserve, and unruffled with Care ; an agreeable Chearfulness, should sweeten her whole Behaviour ; an inward Uneasiness should be discreetly stifled, and all Complaints suspended. It is the Business of all Persons, to make those easy, whom they entertain ; and, with a condescending Ease, to divide

divide their Conversation among all admitted to sit down with them. If a Lady of Quality, invites an Inferior to Dinner; and either neglects her in Conversation, or passes an ill-natured, severe Jest upon her; she makes her dearly pay for the Favour. Upon such Treatment from the most powerful Giver, always look down with Contempt. Here Policy, and Discretion, will command your Silence; here true Politeness will display itself.

Upon the whole, you will find, that in Good-nature, Singleness or Simplicity of Heart, unaffected Complaisance, a certain Openness of Behaviour, an agreeable Negligence, and in an unconstrained Carriage, the Art of Good-breeding chiefly consists. Whether the reading of ingenious Authors (who have laboured in the Search of Knowledge—who have displayed the Beauties, and Benefits of polite Education—who have exposed the Disadvantages of the Want of it, and have persuasively introduced the Love of Virtue) appears to be the most likely Means, to secure those amiable Qualities, even the Prejudiced against Female Learning, have Liberty to judge.

Mutual Complaisance, and Civility, are necessary to support Discourse; and obliging Diversities are due to Superiors: But a formal Show of Ceremony, is an Incumbrance to Conversation and destroys its native good Sense,

Sense, and Beauty. The fashionable World is grown free and easy, and Good-breeding shews itself most, where, to an ordinary Eye, it appears the least. As every general Rule, admits of an Exception, so, in one part of Behaviour, there is a certain Restraint necessary; I mean, that Delicacy of Expression, which cloaths such Ideas, as have the most remote Appearance of Obscenity, in modest Terms, and distant Phrases. But what I have already offered, upon \*Chastity, will furnish you with Cautions in this Affair.

In pursuance of Promise, to make †Female Learning a Subject, for Part of this Letter, I offer the following Thoughts to your Consideration. To cultivate and adorn your Understanding with the Improvements of Learning (I mean such as is suitable to your Sex) is a Matter vastly more worthy of your Attention, than any external Graces you can put on. The Learning I recommend to you, is an Enquiry into such Truths, as will fix you in your Duty; and the reading of so much, in moral and religious Authors, as will enable you to form, in your own Mind, true Conceptions of the Deity, especially of his ‡ Goodness and

\* See Page 100.      † See the 5th Page.

‡ Though we are not so much concerned in any of his other Perfections, yet we are more liable to false Conceptions of these two divine Attributes than of any other.

and Mercy ; of your own Being, and the Purposes for which you were made ; that you may be able to conform this Knowledge, to the Practice of Virtue, *and be ready always to give an Answer* \* *to every one that asketh you, a Reason of the Hope that is in you.*

To read well, is the first and greatest Article, in a young Lady's Education, and yet not many, even among Gentlemen, come up to that Character. There is a certain Beauty, and Harmony of Voice, required in Reading, that without a nice Attention, and frequent Application, is not to be obtained. The Art of Reading, lies in placing the Emphasis ; in giving the proper Accent to each Word ; and in varying the Voice, according to the Nature of the Sentence. To perform this gracefully, the following Rules may be of Service.

The most obvious Points, to be observed in Reading, are those six ; a Comma (,), a Semicolon (;), a Colon (:), a Period (.), a Note of Interrogation (?), and a Note of Admiration (!). At a Comma, you are to stop as long as you may deliberately say—one ; at a Semicolon, as long as you may repeat—one, two ; at a Colon, as long as you may repeat—one, two, three ; and at a Period, as long as you may repeat—one, two, three, four. At a Note of Interrogation, (that is, when

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\* 1 Pet. chap. iii. ver. 15.

a Question is asked) you are to stop the same Space of Time as at a Colon, and to raise your Voice a little. At a Note of Admiration, you are to do the same. Jerks, and Starts of the Voice, in Reading, destroy the Sense; wherefore make your Stops and Pauses regular, as the Points direct.

All who understand nice Reading, must know, that, by misplacing the \* Accent, or Emphasis, the Meaning of the whole Sentence may be inverted. The finest Ornaments of an Oration, appear dull and feeble, when the Rules of reading gracefully are neglected. Let the Sound of your Voice in Reading, be the same as it is in Speaking. Pronounce every Syllable distinct and clear, and carefully avoid a drawling Tone. Never pronounce a Word, before you have spelled every Syllable of it in your Mind. Never read louder, than to be heard by those you are reading to. Your Voice must humour the Sense. In the reading of a Newspaper, or the Relation of any thing, that has been done, the Accents must be varied very little; but where the Subject is affecting, or persuasive, the manner of pronouncing, must be more strong and passionate.

\* The rising, or falling of the Voice, on a certain Syllable in a Word, is called the Accent; and the Stress or Force of Voice, laid on a particular Word in a Sentence, is called the Emphasis. The emphatical Word gives Beauty, or Spirit to the whole Sentence, because it shews the chief Design of the Author.

nate. Where the Sense is grave and solemn, let your Voice be more slow, and pronounce every Word very distinctly ; but, where the Subject is some easy, and pleasant Matter, a more speedy Pronunciation is allowed. To read too fast, is always a greater Fault, than to read too slow. Avoid Uniformity of Voice, as if you were running over a mere Catalogue of single Words. Listen, with Attention, to Persons who read well ; observe their Manner of pronouncing ; and mark every Place, where they alter the Sound. By imitating them, you will learn a graceful Cadence of Voice, and will be secured against any self-pleasing, or unhappy Tone. Be likewise desirous to read, in the Presence of such, as have a musical Ear ; and take Pleasure in being informed, and corrected by them. Many are the Advantages that arise from transcribing. By it, true Spelling and Pointing, will be made familiar to you ; it will imprint the Subject on your Memory, and will so fix your Attention on the Author's Method, that you will take in his various Beauties, with the greatest Ease and Pleasure. I advise all young Persons, never to attempt the reading of Poetry, before they can read Prose distinctly, and with a true Observance of all the Stops. In reading *English* Verse, every Word must be pronounced with its natural Accent, as in Prose, with these two Allowances ; first,

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at the End of every Line, tho' there be no Stop, make a short Pause, to give Notice, that the Line is ended ; secondly, if any Word in the Line happens to have two Sounds, chuse to give that Sound to it, which most favours the Metre and the Rhyme. The Sense of the Author must be humoured in Verse, as in Prose, by reading swift, or slow, according to the Gaiety of the Subject, without affecting to add new Musick to the Lines, by an unnatural Tone of the Voice.

An Observance of these Rules, will enable you to read any *English* Author. I now proceed to direct you, in the Choice of what you are to read.

As the Defects and Weakness of human Faculties, cannot rise up to full and comprehensive Ideas of heavenly Things, let your Faith be grounded upon the Word of God, as revealed in canonical Scriptures ; let the New Testament be your daily Study ; read it always with Attention and Reverence, and try yourself by every Doctrine that is there.

Next to holy Writ, no Reading can be of greater Advantage to you, than the Lives of pious Persons. There are no Ideas strike more forcibly upon our Imaginations, than those, which are raised from Reflections, on the respective Manners of great, and excellent People ; who have lived before us.

They

They become Subjects for our Admiration and Example. When we turn our Thoughts upon the Conduct of Men, who lived and died in the full Possession of Virtue ; who behaved with an equal, a cheerful, a generous and heroic Temper ; and died in the exalted Hopes, of a glorious Hereafter—the Curiosity of our Souls, is more than ordinarily awakened ; we feel a secret Impulse within us—a generous Emulation, to imitate them ; and we are proportionably affected by their Virtues, as we imagine them imitable by ourselves. It would be an endless Labour, to collect the Accounts, with which all Ages have filled the World, of such noble and heroic Minds. The Lives of *Socrates*, *Epaminondas*, *Epicetus*, *Pbocion*, *Zeno* ; and the Lives of many great Men, collected by *Plutarch*, afford us excellent Rules for Imitation.

A sure Way to improve, by reading the Lives and Actions of those who have been famous in their Generation, will be, to write down your Opinion of such Persons, and Things, as occur to you in your reading ; to enquire, wherein such Actions excel, or are defective ; to observe, how they might have been carried on to a greater Degree of Perfection, and how they exceeded, or fell short, of others. By thus digesting what you read, you will insensibly arrive

arrive at proper Notions of Virtue, Honour, and Justice.

It will likewise be of very great Service, towards the ripening of your Judgment, to read the Morals, and Reasonings, of the ancient Philosophers\*, who laboured in the Improvement of human Nature, and devoted themselves to the Study of Wisdom. They (when in the highest State of human Knowledge, after informing themselves of the nature of Man, the Ends of his Creation, and the State of his Condition, the right Use of his intellectual Powers, the Immortality of the Soul, its Relation to the Deity, and the Agreeableness of Virtue to the divine Nature) give us a beautiful Prospect of the Dignity of Reason, and warmly recommend the Advantages of Temperance, Good-nature, Clemency, Generosity, Fortitude of Mind, and many other heroic Excellencies. They likewise shew us, in the clearest Light, all the Deformities of Vice; the Uncertainty of Happiness here; the Emptiness of Riches; the Vanity of this World, and the Folly of putting any Confidence in it. They tell us, that the Termination of this Life, is an ordinary Occurrence of it; and represent Death, as a Relief from a various Being, ever subject to

\* Such were Plato, Socrates, Seneca, Pythagoras, Demosthenes, Cicero, Epictetus.

Sorrows, and Difficulties, and as an Entrance into a better World. Thus it was really intended to us, by the Author of Nature. Poor were the Expectations of the Studious, the Brave, the Modest, and the Good, if the Reward of their Labours, and Virtues, were to be determined by this \* Life!

From these, and such like Sentiments, Judgments, Reasonings, and Maxims, should be collected all the common Lessons of Instruction for youthful Minds, no less of your Sex than ours. Such reading will be most entertaining, most useful, and most instructive, in regard to your Reflections, and the embellishing of your Soul with Purity, and the Love of Virtue. It will direct you how to live as closely up to the Dignity of your Nature, as your imperfect State will admit you, and to profess your Gratitude to Heaven, for the Talents, and other Benefits, you enjoy by a regular Improvement of them. But above all, believe and follow the † plain Rules of the Scriptures; let them be the Soul of all your Deliberations—let them be the Standard of all your Conduct. The surest Means we can use, to arrive at a true Estimate of ourselves, and to find out the secret Faults, and Vices, that

\* See Page 36.

† See Page 57.

that lurk within us, is to examine ourselves by the Rules, which are laid down for our Direction in sacred Writ, and to compare our Lives, with the Life of him who lived up to the Perfection of human Nature, and is the standing Example, as well as the great Guide, and Instructor, of those that receive his Doctrines.

There can scarce be a greater Defect in a young Lady, than not to express herself well, either in speaking, or writing; and yet how many are there, who should have all the good and polite Qualities of the rational World, that cannot tell a Story as they should; that is, join in a continued coherent Discourse, the several Parts of it, without a Repetition of many \* bald and poor Phrases, to supply the Place of Connexion, Propriety, and Order. The best Method I can think of, to remove this Defect, is to read learned and eloquent Authors; and to set them before you, as Patterns for your daily Imitation. Thus, by pleasing Degrees, you will be taught to know wherein, according to its several Subjects, and Designs, the Skill and Graces of a handsome Narrative lie. “*If you would reason well, (says Mr. Locke) read Chil-*

H 2      “lingworth;

\* Such as these: And so,—in short,—however,—well, to be sure,—do you see,—do you mind me.—that's well enough,—without any more ado, &c.

" lingworth ; If you would speak well, be  
 " conversant \* in Tully." Thus you will  
 acquire true Ideas of Eloquence—thus you  
 will learn the Purity of our Language, and  
 be enabled to speak clearly, and persuasively  
 on any Subject. Here I do not recommend  
 that Oratory, and Copiousness of Expression,  
 in Females, which can talk whole Hours  
 together upon nothing ; for such Eloquence,  
 exposes them the more. I have known a  
 young Lady to branch out into a Differ-  
 entiation upon the Fashions ; and, for Hours  
 together, describe the several Parts of Dres,  
 with all the Figures of Rhetoric. With  
 what Variety of Phrases, and Fluency of  
 Invention, do some Ladies tell the same  
 Story over and over, and add every Time  
 a different Turn to every Circumstance ! I  
 have heard a Lady talk, with as much Cor-  
 rectness, to her Lap-dog, as if she were  
 speaking to the *Spectator* †. This kind of  
 mistaken Eloquence, is not imputable to  
 good reading, but to the Want of it ; and  
 is to be considered, not as Discourse, but  
 as feeble, and unimproved Helps to it.  
*Rapin*, in his Book of Eloquence, displays  
 its Beauties, with Elegance and Justness.

Never be fond of the Formality of dis-  
 puting ; nor pride yourself in contradicting  
 others,

\* See his first Book of Invention, Sect. 20.

† See his 247th Paper.

others, upon the Strength of what you have read. Let your Motive be, to find out Truth, and not the Victory in disputing. Nothing can be more disingenuous, or more unbecoming a well-read Person, than not to yield to plain Reason, and the Conviction of clear Arguments. Nothing is less consistent with civil Conversation, and even with the End of all Debate, than not to take a full and satisfactory Answer. Truth is to be found, by Affiduity of good reading—by a mature Consideration of all Things themselves; and not by any artificial Terms, or Ways of arguing.

Though I am not against a young Lady's amusing herself with *French*, *Italian*, or *Latin*; yet, since it is *English*, that one educated in *England* must have constant Use of, it is obvious to think, that to be the Language she ought chiefly to cultivate, and wherein most Care should be taken, to polish and perfect her Stile. Whatever Foreign Language, a young Lady's Curiosity may direct her to learn, that which she ought critically to study, and endeavour to get a Facility, Clearness, and Elegance, to express herself in, should certainly be her own. Among the ancient *Romans*, all Persons of Figure, and Rank, were daily employed in learning the Beauties of their Mother Tongue; and to the *Greeks*, (who

were a very learned People) all Speech were barbarous but their own.

Those empty Spaces of Life, which, to the idle, seem tedious and burthensome, would, if employed in reading, and in the Pursuits of Knowledge, become both pleasant and profitable.

Nothing can come into the Account of discreet Recreation, that does not produce somewhat of future Pleasure, or Profit, as well as present Delight. Reading conveys to us, very sensible Pleasure for the present; it extends our Faculties, and improves them, and, in a great measure, lengthens our Lives, by turning all the Parts of them to our Advantage. The Intellect, is a grateful Soil; but then, like a Field\*, it requires manuring. Sensual Pleasures, rather stupify, than enliven: they play upon the Organ, and dull the Appetite; but those of the Understanding, are of a more refined Nature.

If you are studiously inclined, there are many rational Experiments and Operations in *Natural Philosophy*, that are convenient, and necessary to be known, and that will abundantly reward the Pains of the Curious, with Delight and Advantage.

Such are the Writings of Mr. Boyle, and others, upon Husbandry, Planting, Gardening, Herbs and Flowers. Farther than this, your Sex is not at all concerned, nor is

it

\* Neglectis urenda filex innascitur agris. *Hor.*

it adviseable for them to venture. The Truth of it is, you might consume your whole Life in the Study of one single Science, or any one other Branch of it, without arriving at the Knowledge of all its Qualities. A studious Mind may drudge, in the Study of *Natural Philosophy*, with Hopes to gain thereby a comprehensive, scientifical, and satisfactory Knowledge of the Works of Nature; but though there are so many Systems\* of it, yet I never could find one, in which, as a Science, I could be sure to find Truth and Certainty: And of this all Sciences give an Expectation.

The *Spectators* and *Guardians* are Ornaments to a Lady's Closet. *Telemachus*, and the Travels of *Cyrus*, are writ in an easy, correct Style, and convey Pleasure, with Instruction. The *Belles Lettres*, and *Fontanelle's Plurality of Worlds*, *Boileau*, *Pascal*, and *Vouiture's Letters*, are Books of sublime Entertainment; and may be read with Safety.

To the Counsels, and Reproaches, of learned Authors, we listen without Re-sentment; by their Descriptions, Allusions, and Inferences, we discover all our Foibles. Books speak with more Priviledge; explain with more Freedom; and influence with

\* Doctor *Cudworth's* intellectual System, is judged, by many of the Learned, to be the best extant.

more Persuasion than Men can personally do. Great is the Choice of well-written Treatises, which afford Variety of Amusement and Improvement ; but, would you see what is the Consequence of a base Action ; what Remorse and Inquietudes, attend the Commission of Vice ; what Pleasure and Comfort, spring from a Course of Virtue ;— would you look into the Vicissitudes of Fortune ; would you examine the Transience of all worldly Things, and how liable to change the most exalted Station is —History informs you, without Disguise. In History we view Battles, and Sieges, without Danger ; Tempests, Shipwrecks, and Earthquakes, without Terror ; the Customs and Manners of all Nations, without Expence or Cost. In History, we find the Rise and Progress of all human Authority ; the Flourishing and Decays of all Kings and Kingdoms. Towards teaching us Experience, at the Expence of others, History is very well adapted ; and so copiously, as to be able to furnish us with Precedents, upon almost every Occasion. The Rock upon which another has split, is a kind of Light-house, to warn us from the like Calamity ; and, by having such an Advantage, with proper Care, we may easily steer a safe Course. Hence we may collect, how highly useful it is, to be conversant

conversant in \* History, and how greatly it contributes to the Elegance of Conversation. A genteel, speculative Knowledge of Geography, Cosmography, and Chronology, is necessary to prepare one, for receiving the Pleasures and Advantages of this Study. *Bailey's Dictionary* will be a great Help to a Person, deficient in these.

Novels, Plays, and Romances, must be read sparingly, and with Caution, lest such Parts of them, as are not strictly tied down to Sedateness, should inculcate such light, over-gay Notions, as might, by unperceived Degrees, soften and mislead the Understanding. Never read more than you are able to digest.

Next to that of Reading, no Emulation fits more graceful on a Female's Mind, than that of writing correctly ; nor is any Part of Education, more genteel and necessary. Writing of Letters, has so much to do in all the Occurrences of human Life, that whatever Person is not qualified to write a Letter (at least in a tolerable narrative Style) must be sensible of many and great Inconveniences ; and is thought of, by all others, with Pity or Contempt. The transient Faults of discoursing die, for the most Part, with the Sound that gives them Life,

H 5 and

\* Among the Ancients, *Pliny, Plutarch, Thucydides* ; among the Moderns, *Clarendon, Burnet, Kennet, Rapin and Rollin*, are worthy of Reputation.

and may with greater Ease escape Observation and Censure; but Letters are subject to a strict Review, and lay those that wrote them, open to a severe Examination of their Breeding, Sense, and Abilities: So that, where the Methods of Education are directed to the right Purposes, this is too necessary a Part of it, to lie neglected. Strains of Wit, or Compliment, are Incumbrances to a Letter. It is far more genteel, to express one's self, either in writing or speaking, with Ease and Plainness, than with Formality or Labour. Incoherence, Confusion, Roughness, or Affectation in a Letter, always puzzles, or disgusts the Reader; but an easy Manner of communicating our Thoughts, gains a favourable Attention of what we have to offer \*.

I am persuaded, nothing so much clears the Judgment, either of Man or Woman, helps them so much on in Literature, and makes them improve, with so much Ease, as a good Method in all the Application of their Thoughts. As in History, the Order of Time should govern; so in the Mind, every Progression of Knowledge, ought to go from what it stands possessed of, to that which lies next, and is most coherent to it; and so on, to what it aims at,

by

\* *Tully's Epistles* are recommended, by Mr. *Locke*, as the best Pattern for Business, or polite Correspondence.

by well-ordered Degrees, and by well-proportioned Enquiries.

As the Faculty of Speaking, fits us for the Society of others, so does that of Thinking, qualify us for our own. Though the former is seldom wanting among us, yet the latter excellent Talent, too often lies neglected, even among those who are capable of thinking to Purpose. Though human Actions, are called moral, because they result from the Determination of the Will, yet it is through want of Attention that rational Creatures err. If the End and Use of right Reason, be to have a right Notion and Judgment of Things; to distinguish between Truth, and Falshood, Right, and Wrong, and act accordingly; of all the various Methods of Improvement, none is so advantageous as Thinking, both in respect to our Intellects and Morals. The Perfection of our Nature, is to know, that is, to be able to frame clear and distinct Ideas, to form true Judgments, and to deduce proper Consequences. The Habitudes, and Relations of Conceptions, one to another, by frequent comparing, become more visible; and by habitual Thinking, the Object is made more habitual to the Understanding. To this Purpose, Reading is useful, but Thinking is necessary. The former, without the latter, will never form sedate Notions of Things; but whoever compares,

compares, considers, and judges, is determined only by the Dictates of Truth ; and has therefore the best moral Security against Error. Thinking, likewise, greatly improves our Morals, and serves to make us better, as well as wiser.' The best Method to shake off ill Habits, is to collect from Thinking, a Conviction of their Mischief and Folly. Now, since the Understanding has so great an Influence upon the Will, there are but two Things, necessary to preserve us in our Duty ; first, an habitual Knowledge of what we ought to do, and what we ought to shun ; and secondly, a sedate Conformity of our Actions to that Knowledge.

This is to turn the Mind to its own Improvement, and to qualify it for the Rewards of Virtue.

As Love Addresses are either expected by, or imposed upon all your Sex, a few Cautions to be used in the Time of Courtship, may deserve a Place among my other Precepts. Give me leave upon this Occasion, to recollect some Remarks which I have met with in Discourse, and to compare them with what falls under my own Observation.

I have heard a Lady of nice Discernment, say, that *nothing is more dangerous to a Female, than the Vanity of Conquests, and that it is as safe to play with Fire, as to dally with Gallantry.*

*Gallantry.* That this Lady collected the Phrase from Experience, it would be ungenerous to suspect; but hence it may be inferred, that a young Lady conspires against her own Safety and Honour, who is over free of Temper, forward in talking, or fond of being thought witty, in the Presence of her Courtier. Except Wit be tempered with Discretion, and ripened by Experience; improved by Reading, and guarded by Judgment; it is the most dangerous Companion, that can lurk in a Female Bosom. It softens her Sentiments; makes her fond of being politely addressed; curious of fine Speeches; impatient of Praise; and exposes her to all the Temptations of Flattery, and Deceit. Ladies have great Reason to be cautious, and watchful over themselves; for even to listen to Compliments, and gay Addresses, may betray them into Weakness and Indiscretion.

If it be agreeable to see Craft repelled by Cunning; it must be much more so, to behold the Snares of a Seducer defeated, by the Management of Innocence. It is as much the Province of a licentious Rake, to betray the young, the rich, the beautiful, or gay Female; as it is the Quality of a Fox to prey upon Poultry: wherefore, if one of these Sparks were about drawing her into a Compliance with his destructive Measures, by pretended Civilities, and extra-

extraordinary Concern for her Interest ; she ought to consider his Proposals in their true Light—as a Bait, artfully placed to conceal the fatal Hook, which was designed to lead her into Ruin. An honest Man, with a moderate Share of good Sense, may as easily convince a Lady, of his Designs being honourable, and intended for her Welfare, as the best Master of Address and Rhetoric, if destitute of Sincerity—though he had a Head turned for Calculation, equal to Sir *Isaac Newton's*, and a Tongue as eloquent as that of *Cicero*, or *Demosthenes*. The Truth is—Great Speechers to the Fair, in Points of so great Importance, are either Knaves, Fops, or very silly Fellows. How disappointed is the amorous Youth, who, endeavouring to plunder an Outside of Bloom and Beauty, finds a Treasure of impenetrable Virtue concealed within !

Be careful how you give way to what many Ladies call *an innocent Liberty* ; for here Civility may be taken for an Invitation. The double Temptation of Vanity, and Desire, is so prevalent in our Sex, that we are apt to interpret every obliging Look, Gesture, Smile, or Sentence, of a Female we like, to the hopeful Side. Therefore, let your Deportment, forbid without Rudeness ; and oblige without Invitation. We look upon a Woman's Eyes, to be the Interpreters of her Heart ; and we often

gather more Encouragement from a pleasing Glance, than from her softest Words. The Language of the Eyes is very significant.

Never fix your liking on any Man, that has not those good Qualities, which you have laboured after yourself, and who is not likely to be a Friend to Virtue.

When a Lady is addressed by her Votary, let his Proposals be ever so honourable, she ought to be cautious how she places her Affections. She should carry herself with an even Temper, and keep herself at a genteel Distance, lest the Conquest afterwards might be reckoned cheap. An early Fondness often suffers.

As the Intentions are not legible, the World is apt to judge of Persons by their Behaviour, Conversation, and Appearances. If all young Ladies were conscious of this, surely they would be more circumspect, and reserved, than to allow such Liberties, as are too often used in Love-Addresses. They may suppose them, to be Characters of Love and Passion; but in the End, such mistaken Indulgences, often destroy all that Esteem which their Lovers might have for them, if they were not quite so tractable. Easy Compliances, extinguish the Desire of Marriage, and make the fair Sex, only considered as Subjects of Gallantry, and Amusement.

Be not over credulous, in believing every obliging Thing your Admirer says; for that would expose you to his Artillery of Persuasions. When he praises your Beauty, Wit, Shape, or Temper, and tells you, that in his Eyes, you excel all others of your Sex; do not receive such Compliments as an Homage due to your Merit, without examining whether he be sincere, or flatters. The Lives of some Men, are a meer Commerce of Compliments and Disimulation, to impose upon Female Softness; and this often makes Credulity in Women, as infamous as Falshood is reproachful in Men. All the Havock which is made in the Habitations of Beauty, and Innocence, by the Arts and Gallantries of crafty Men, is owing altogether to this Female Weakness. Too often Credulity is overtaken by Disgrace.

There are two general Answers may be given by any of the Fair, to the Fop or the Courtier, which in all Cases will dismiss either, with his Impertinences, to her Credit and Satisfaction. If a Fop, or Beau, says an obliging thing to you, with a mild, indifferent Air, receive it, and return him Thanks; but, if he insists upon fulsome Compliments, give him to understand, his Favours are misplaced; that such Discourse makes you uneasy; and that you hope his good Manners will direct him to wave it.

it. If your Spark be troublesome, modestly reprove his Boldness; shew a Dislike to his Familiarities; and with a courteous inoffensive Air, forbid him all unseasonable Visits, and private Retirements. If you are warmly importuned, let him know that you are under the Direction of a Parent, and Relations; that you are not at your own Disposal, and that you have resolved not to dispose of yourself. All this must be done without Pettishness, Peevishness, or Disdain; lest your disappointed Teizer should, inflamed with Resentment, and Revenge, spread Reports injurious to your Honour. Opportunities should be avoided as much as possible. Great is the Danger, that a Female incurs, let her imagine her Simplicity and Innocence to be ever so invincible, by too much Familiarity with a Male Companion. She that wonders, what People mean by Temptations, and thinks herself secure against all Attacks, and defies Mankind to do their worst; depends too much on her own Sufficiency, and may be surprized into Weakness and Deceit. Whoever is made of Flesh and Blood, is subject to human Frailities; wherefore, it must be much safer to fly from, than to fight with, what the World calls *Opportunities*, and Religion, *Temptations*. Thousands of your Sex have been gradually betrayed from innocent Freedoms, to Ruin and Infamy; and  
 Thousands

Thousands of our Sex, have begun with Flatteries, Protestations, and Endearments; but ended with Reproaches, Perjury, and Perfidiousness. She that considers this, will shun, like Death, such Baits of Guilt and Misery, and be very cautious to whom she listens. When a Man talks of honourable Love, you may, with an honest Pleasure hear his Story; but, if he flies into Raptures; calls you an Angel, or a Goddess; vows to stab himself, like a Hero; or to die at your Feet, like a Slave; he no more than dissembles: or, if you cannot help believing him, only recollect the old Phrase, *Violent Things can never last.*

Tenderness, Friendship, and Constancy, dressed in a Simplicity of Expression, recommend themselves, by a more native Elegance, than violent Raptures, extravagant Praises, and slavish Adoration; all which, perhaps, may be no more, than a Repetition of the same Things, said to a hundred of the Sex before.

The Motions of an honest Passion, are regular and lasting; its Elegance consists in Purity, and its Transports, are the Result of Virtue and Reason. It never sinks a Man into imaginary Wretchedness, nor transports him out of himself; nor is there a greater Difference, between any two Things in Nature, than between true Love, and that

that Romantic Passion which pretends to ape it.

Criminal Love, is not a Subject for my present Design ; but, as Curiosity is one of the strongest, and most lasting Appetites implanted in us ; and, since Admiration is one of our most pleasing Passions, what a perpetual Succession of Joy must flow, from the Springs of untainted Love ! All the pleasing Motions of the Soul, rise in the Pursuit of this heroic Passion, when the Party beloved is kind, with Discretion and Virtue.

The Observations I have made upon the Constitution, Frame, and Design of human Nature, and upon the different Tempers and Dispositions inherent to it, have produced the following Speculation, upon Virginity and Marriage.

Virginity, as it is a State, in many Respects, free from \* worldly Cares, and Troubles, furnishes Means and Opportunities of high Advancements in a devout Life. I now suppose you are at Years of Discretion, and fully prepared to be informed, that the very Name of *Virgin*, imports a critical Niceness, with respect to  
Virtue,

\* In the Words of St. *Gregory*, Virginity is a Life of Angels, the Enamel of the Soul, and the Advantage of a religious Life ; and having great Opportunities of Devotion, and being free from worldly Cares, may more frequently be exercised in holy Duties.

Virtue, Innocence, Modesty, and decent Behaviour : Every improper Curiosity, defiles the Character. She that listens, with Pleasure, to wanton Discourse, defiles her Ears ; she that speaks it, defiles her Tongue ; and immodest Glances, pollute the Eyes. As nothing is more clean, and spotless, than pure Virginity, so the least Recession from it, is the more discernable. Curiosity, even in Paradise, betrayed Virtue ; but it was gratified at great Expence. I join with all Persons, in Opinion, that she, who lives to be an old Maid, against her Will, is unfortunate, and therefore not without Reason peevish ; but, if such of the Sex, would learn to suppress their Desires, the Original of their Misfortunes would be removed ; superannuated Virginity, occasioned by Necessity or Restraint from Marriage, is an Affliction too severe for any of the fair Sex, because in these Kingdoms it is a kind of imputed Scandal : But where this State results from a free Choice—from a Pre-engagement to the spiritual Bridegroom—from a Devotion of Heart to Heaven—from an humble Desire of resisting all human Love, then it may properly be called a Life of Angels. But, as the God of Nature has, for wise Ends, added Desires to the Constitution of both Sexes ; where those Desires prevail, it is but convenient, the Design of them should be answered in chaste Marriage, which

which is an honourable State, attended with many Blessings.

If we take a View of conjugal Love, in all its native Beauties, and Attractions, we must be persuaded, that the Pleasures and Advantages of it, are preferable to a single state; and that whatever is delightful in human Life, is to be enjoyed in greater Perfection, in the married Condition. If it were not so, the wisest and best of all Ages and Nations, have consented in an Error. This Institution was calculated for a constant Scene of Delight, as much as our Being is capable of; and this State, with the Affection suitable to it, is the compleatest Image of Heaven we can receive in this Life: The greatest Pleasures we can enjoy on Earth, are the Freedoms of Conversation with a Bosom Friend; who, in Occasion of Joy, will congratulate, and in Occurrences of Distress, or Danger, will mingle his Concern; one, who will divide our Cares, and double all our Joys. When two have chosen each other, out of all the Species, with a Design to be each other's mutual Comfort, and Entertainment, while they perform the Vows they have made, all the Satisfactions of the one, must be doubled, because the other partakes of them—all the Sorrows of one, must be lighten'd, because the other is (as to Person) exempt from them.

them \*. How must the Hearts of those rejoice, who see a beautiful and numerous Offspring of their own, playing about them, and endeavouring to excel one another, in little innocent Sports, to please their Parents ! What an exalted Delight must it be to well-disposed Persons—what a Comfort must it be to them in their old Age, to see a Number of reasonable Creatures, which they themselves have produced, enjoying the Fruits of a virtuous Education ! What unspeakable Pleasure, must a virtuous Female take, in loving and conversing with the worthy Object of her utmost Affection ; who is faithful, and just to all, constant and affectionate to her, with whom she is to tread the Paths of Life, in a pleasing, constant Course of Love and Virtue ; to be a Partner of whose Kindness, and under whose Protection she has put herself, till Death dissolves their Union ! What an additional Comfort is it, to a Lady of good Sense, and good Humour ; who, for her good Qualities, is esteemed abroad, to be at home beloved and happy ! This keeps her always cheerful, gay, and sprightly—this enlivens her Conversation, makes her the best of Friends, and the most agreeable of Companions. What Character of Happiness can equal that † of *Pliny's Wife*—to

\* See Spec. N° 500.

† See Spec. N° 525.

*be the best of Wives, to be the best beloved?*  
 When two Persons of good Education, honest Principles, and improved Talents, are not only united in the same Interests, and Affections, but also in their Taste of Life, of the same Pleasures, Desires, and Amusements——then the Pleasures of *domestic Life* are known.

When Things happen thus, Marriage has in it all the Delights of Friendship; all the Delicacies of Reason; all the Enjoyments of Sense; and all the Sweets of Life; so that nothing but Degeneracy, and Vice, can pass Reproaches on so blest a State.

Among the several Delights, and Advantages, that accompany the conjugal State, it is farther to be considered, as the Foundation of Community, and the chief Band of Society.

I join in Opinion with those, who believe no Medium to be in a married State; and that it is either a vexatious, or happy Condition; but, when it is a Scene of tasteless Indifference, sharp Answers, unreasonable Jealousies, eager Upbraidings, and violent Reproaches, so contrary to the Nature and Institution of it; the Mischief generally proceeds from the rash or imprudent Choice, which People make for themselves; and an Expectation of Happiness and Pleasures, from Things incapable of giving either. When the Heads of married People, are filled

fill'd with the vain Ideas of Equipage and Grandeur ; Pomp and Magnificence ; it is no wonder that both Sexes are deceived, and bring Reflections, and Dishonour on their Condition : whereas, if they would but correct that depraved Taste ; moderate their Ambition ; and place their Happiness upon proper Objects ; Marriage would become the most happy, and most honourable, State of Life.

As the Choice in Marriage, is one of the most important Affairs of Life, so essential towards making our present State agreeable, and very often towards determining our Happiness to all Eternity ; I hope my unmarried Readers will not take Offence at a few Instructions, which may give them some Light in so nice a Particular ; and, in some measure, rectify their Choice.

The chief Things to be regarded in the Choice of a Husband, are a virtuous Disposition, a good Understanding, an even Temper, an easy Fortune, and an agreeable Person. Ask any Lady, if she would either receive herself, or recommend to her Friend's Acquaintance, a Husband without these Accomplishments, and her Answer will be—none but a Fool, or a Mad-woman, would ; yet, how many of the Fair Sex throw themselves away, upon what the speculative World calls *pretty Fellows*, who want Courage, Honour, Sincerity, and every

every amiable Virtue ? How many are sacrific'd to the Riches of an illiterate Drone, or an old Debauchee ?

The first Motives, that strike the Inclination of a prudent young Lady, for changing her Condition, are good Sense, Beauty, and Riches ; but then, she is strictly to examine, what Excellencies recommend a Man most to a deliberate Choice. These she will find to be, Virtue, Sedateness, Good-humour, Sobriety, Constancy, and a Similitude of Manners. When the Men are equal, Reason and Self-preservation, will direct her to give the Preference to the Man of Wealth ; but if she has her Choice of several, who are equal in their other Pretensions, certainly he of best Understanding is to be preferr'd. Riches cannot purchase excellent Talents, or worthy Endowments ; wherefore, good Qualities, with an easy Fortune, and an agreeable Person, are preferable to the Riches and Honours of a Rake, a Fop, a Profligate, a Miser, or a Blockhead. She that, for a Title gives her Hand without her Heart, may expect a Life more incumber'd with Vexations than Pleasure. It is ill judged, to be delighted with the Thoughts of being great, or to marry a rich Man in Expectation of it ; Love has nothing to do with State. Solitude, if rightly consider'd, with a Companion, loving and belov'd, is allow'd,

low'd, even by our Sex, to have a Pleasure, infinitely beyond all the Pomp, and Grandeur of insipid, or vexatious Wedlock.

Nothing but the good Qualities of the Person belov'd, can be a Foundation for a Love of Judgment and Discretion; so that a young Lady ought to regard Merit, more than any thing else, in the Person who makes his Applications to her. By Men of Merit, I do not mean those of great Abilities, exalted Genius, or deep Learning; so much as Men of good Sense, good Nature, Probity, Industry, Constancy, Courage, and Honour. Men endow'd with these Qualities, look upon their Wives with Love, Joy and Gratitude, and think themselves oblig'd to supply their Imperfections with Good-nature, provided they meet with equal Returns of Love. Such Men take Pleasure, in contriving the Happiness of their Wives, and in laying out their Invention, to form Variety of Conversation, new Diversions, and Amusements for them; while the Wives, with the Eyes of Fondness, rejoice in the Approbation of all the Words, and Actions, of their tender Help-mates.

It is obvious here to believe, that a prudent Choice cannot be made, without a deliberate Enquiry into a Man's Principles and Qualifications.

When

When the first Heats of Curiosity are abated, Virtue and Good-nature not only raise, but continue Love, and make the united Persons always amiable to each other; but whoever expects to be happy in a Husband, without these Qualities, will find herself widely mistaken.

I would advise a Friend of mine, to consult the Temper, as much as any other Quality. Of all Disparities, that of Humour makes the most unhappy Marriages. There are many unequally, and unhappily, match'd with Persons of certain Turns in Temper; who, with those of contrary ones, might probably live easy and contented. Every one's Experience furnishes Instances of this. Hence it appears reasonable to suppose, that a short Courtship is not the safest; hasty Marriages may have long Repentance. You cannot be too inquisitive, and discerning, in the Foibles of him, who makes Proposals of Marriage; for, after the Knot is tied; Blemishes in Humour may be discover'd, which perhaps before were not suspected.

If you bring your Reason to support your Liking to any particular Man, you will consider him as subject to all the Calamities both of Body and Mind. Before you bring yourself to a Resolution on Marriage, you ought to be prepar'd for every Incident in that State; to be a Parent,

rent, a Friend, a Lover, and Physician. Frequently enquire of your own Heart, whether you could, at all Events, through all Dangers, Disappointments, Disgrace, and Afflictions, stick close to that Man, whom you design for your Husband. Without a well-digested canvassing of this, never give your Hand. When once joined in sacred Marriage, quit all Persons, and Things, for your Husband, but your God.

Those incoherent Advices, may, in some measure, direct you how to behave inoffensively in the Virgin State; and how, with a regular Caution, to make a happy Choice of a Companion for Life, if you incline to marry: I now proceed to lay before you, the Duties of a married Female.

A Wife owes to her Husband's Person, the Debt of undivided Love; to his Reputation, all her Assistance in defending it; to his Fortune, all her Care in improving and securing it; and an unalter'd Affection in all the Changes of it; and to his Relations, and Friends, such a Kindness and Esteem, as their Stations respectively require.

Vanity and Pride, Extravagance and Ill-nature, are the most general Complaints the World receives from Husbands of their Wives; but the last, seems to carry the greatest Grievance. If a Wife inclines to any of the other Foibles, and preserves Mildness

Mildness and Good-nature ; those Dispositions will direct her to consider Things in a true Light, as Nature has form'd them ; and not as her own Fancy, or Appetite, would have them. If her Husband has any Failings, which before her Alliance, were not discovered ; her Good-nature will make Allowances for them ; will raise in her Breast all the Tenderness of Compassion and Humanity ; will prevent her dwelling upon disagreeable Rebukes ; and, by degrees, will lessen their Deformities. In the Occurrences of matrimonial Life, it is a Rule proper to be observ'd — to preserve always a Disposition to be pleas'd. An ill-managing Man is often brought to see his Errors, and to reclaim, by the mild Advices of his Wife, and her obliging Condescensions to humour him. By her Gentleness, and sweet Temper, he is prevailed on to inspect into himself, and to remove every Imperfection that is displeasing to her, whom he received into his Arms, the Object of Love, Joy, and Admiration. Meekness and Complacency, are the only Weapons wherewith to combat an irregular Husband. The engaging Softness of a Wife, when prudently manag'd, subdues all the natural and legal Authority of any reasonable Man. Her Looks have more Power than his Laws ; and a few sweet Words, from her, can soften all his Fury. But a *Virago* stirs up

Strife for herself, and kindles Fuel to consume her Dwelling. Sullenness, Peevishness, Pettishness, Coolness, Dislike, Jealousy, Rage, or a querulous Temper, will never influence, or regain a Heart, liable to Wandering, or Extravagance. Ill-natur'd, and ill-tim'd, Rebukes, increase Opposition, and beget Aversion.

If your Affection be well-plac'd, and supported by the Considerations of Duty, Honour, Friendship, and Love, (to all which married People are in the highest Degree engag'd) you will not find it difficult, to make Mildness and Good-nature habitual to you. Never forfeit the Tenderness of your Sex, whose First-rate Ornaments are a graceful Ease, and Sweetness of Temper, Love and Honour, Virtue and Meekness.

I have the Pleasure of being intimate, with a worthy Couple of a handsome Fortune. He was exceedingly subject to the Passion of Anger; and she was (what Ladies are pleased frequently to term so) very high spirited, and could not bear Contradiction. Notwithstanding this, in Company, they were both affable, courteous, and friendly, and of consequence engag'd a general Esteem; but, in private, the Fury of both prevail'd; their Reproaches were bitter and disengaging. They often parted by mutual Consent, and were as often prevail'd on to be reconcil'd, and

and live together. All this was to little Purpose; every trifling Accident gave Birth to new Quarels, and the Passion of the one, added Flames to that of the other; until, by a lucky and mutual Agreement, each of them consented, prudently to retire from the other's Presence, when provok'd by any vexatious Occurrence (which may often be expected in domestic Life) to be out of Humour. This Rule they have religiously observed these eight Years; and I do not know, in all the Circle of my Acquaintance, a married Couple that live in greater Unity, Love, and Fondness. He has honestly told me, that he does not remember, that in all that Time, either of them was insulted with the least Start of Passion towards each other.

There is great Discretion requir'd, to keep Love alive after Marriage; and the Conversation of a married Couple, cannot be agreeable for Years together, without an earnest Endeavour to please on both Sides. If the Love of a Wife be tempered with a tolerable Share of good Sense, she will be sure never to have any private Views of her own; nor do any thing of consequence, which her Husband may possibly dislike, without consulting him.

To behave with an obliging Air of Friendship, and Courtesy, towards his Relations,

and Friends, engages the Affection of a Husband greatly.

The Duties of a Wife to her Husband, in every Degree and State of Life, can be no less than Love, Fidelity, and Obedience to all his lawful Desires, and prudent Counsels ; so that, according as she is dispos'd, in herself, to perform these Duties, every Circumstance of Life is to give her Pleasure or Pain.

The utmost Happiness we can hope for in this World, is Contentment ; and, if we aim at any thing higher, we shall meet with nothing but Grief and Disappointments. Hence, it reasonably follows, that a Wife must direct all her Studies, and Endeavours, to the Attainment of this Virtue ; before her Thoughts can attend to all the Softnesses, and Endearments, of refin'd Love in the married State. Without this Disposition, if she were possess'd of all the Happiness that is dispers'd through the whole World, her Life would be uneasy—her Pleasures all insipid.

A sure Method to secure Content, will be to observe the following Rules ; first, never to see Superiors with Envy ; secondly, to reflect on the various Calamities, and Misfortunes, that human Nature is subject to ; and thirdly, to form a regular, impartial Comparison, between ourselves, and those, who are plac'd below us in the Enjoyments

ments of Life. Those Considerations, will fortify, and strengthen the Mind, against the Impression of Sorrow; will reconcile it to the natural Distresses which befal it, and will prepare it, for the Enjoyment of Peace and Tranquillity. Great Inconveniencies attend running into any Extream. Much of our Happiness depends upon an Evenness of Temper—in not suffering the Scale of our Reason to mount us too high, in the Season of Prosperity; nor to sink us too low, with the Weight of adverse Fortune. Wherefore, my Advice is, that you never may exult immoderately, upon a new Accession of Good, nor be abjectly cast down, at the sudden Approach of Evil. The true Regard of your own private Satisfaction, should incline you to Stability and Resignation, upon any Change, and to keep your Spirits always calm and even; because your Life would be a Labyrinth of Perplexities without it. Had you all the desirable Properties in the World, you could be no more than pleased and contented with them; and, if by a right way of Thinking, you can reconcile yourself to your own Condition, you will fall very little short of the most complete Happiness, that Mortals do enjoy.

I would farther propose to your Consideration, that, possibly, what we now look upon as the greatest Misfortune, may not be

really such in itself ; but, to avoid Repetition, I refer you to the 111th Page. As the following Lines \* accidentally occur to my Memory, I hope my inserting them, will not be disagreeable.

*Greatness in glitt'ring Forms display'd,  
Affects weak Eyes much us'd to Shade ;  
And, by its falsely envy'd Scene,  
Gives self-debasng Fits of Spleen ;  
But they, whom blest Content inspires,  
This Science learn—to bound Desires :  
By happy Alchymy of Mind  
They turn to Pleasure all they find :  
They both disdain in outward Mien  
The grave and solemn Garb of Spleen :  
Unmov'd, when the rude Tempest blows,  
Without an Opiate they repose  
Nor, meddling with the Gods Affairs,  
Concern themselves with distant Cares ;  
But place their Bliss in mental Rest,  
And feast upon the Good possess'd.*

There are several other Excellencies, depending on, and flowing from, the Practice of Virtue, which the Ambition of your Sex should always aspire at ; I mean those of a domestic Turn. “ *The Family is the proper Province for private Women to shine in.*”

Those

\* Those Lines are taken out of a Poem, call'd the *Spleen*.

Those Ladies, that pursue the Virtues peculiar to their Sex, esteem it the greatest Commendation, by which they can be distinguished, to be reckoned, tender Mothers, faithful Wives, kind Mistresses, and good Neighbours ; for the particular Offices of which, consult *The Whole Duty of Man.*

Oeconomy, or the Art of House-keeping, is the most immediate Female Business. From this, neither Wealth, nor Greatness, can totally absolve you. By taking the Trouble of the Keys, and Part of the Management of her Mother's House, a young Lady may learn, how to go through her domestic Offices, when she comes to one of her own.

As whatever worldly Substance you enjoy, is the Gift of Providence ; make it, in all Cases, serve the wise and reasonable Ends of a beneficent, hospitable Life.

Never keep any more Servants, than you can very well afford to maintain. As the pampering of Servants, makes them saucy and idle, so will the stinting them, make them Thieves.

It is a great Art, in House-keeping, to have the Furniture always clean, and to lay by every thing in its proper Place, when out of Use. This Method will prevent Confusion, preserve the Things, and contribute greatly to your private Ease. A littered Room, is a sure Sign of Indolence and

and Supineness, in the Mistress, as it is of Sloth and Sluttishness, in her Servants.

Always be employed in somewhat innocent, or useful; for various, and beyond Description, are the Inconveniences which besiege the Mind in Vacancy of Employment. While Persons are employing either their Bodies, or their Minds, they are engaged in the Pursuit of Happiness, though often misplaced; and there is a greater Likelihood, of their becoming attentive to such Means, as hereafter may be proposed to them for that End: But \* Idlers, can propose to themselves no End at all, and are, therefore, in a State inferior even to the vicious World. The Truth of it is, that as reasonable Creatures are made active Beings, they must always be employed; whether they walk in the Paths of Innocence, or Folly, Virtue, or Vice.

In the Intervals of Piety, and good Offices, there are many others which may usefully, or at least innocently, fill up the Spaces of your Time. The Mind cannot be always screwed up to a Pitch of Virtue, or Business; and, therefore, it is necessary to find out proper Employments for it in its Relaxations. Young Persons cannot sit still, and idle; and, if they could, the Fault

\* But Labour, says *Plato*, is preferable to Idleness, as Brightness is to Rust. Bishop *Tillotson* calls Idlers Fools at large; but the Scripture terms them the Devil's Companions.

Fault is still the greater. The Skill of properly ordering the Time, and Measure of Recreation, is to relax, and refresh, the Part that has been tired with Exercise ; and, at the same Time, to be doing that, which, besides the present Delight and Ease, may produce somewhat to future Pleasure or Profit. I, therefore, to fill up such Vacancies of Time, recommend useful and innocent Amusements.

With a peculiar Elegance of Expression, and Thought, *Seneca* observes, that “ Our Lives are spent either in doing nothing at all, or in doing nothing to the Purpose, or in doing nothing that we ought to do ; we are always complaining our Days are few, and acting, as though there would be no end of them.” It is certain, that many Hours—nay, that many Years, hang heavy upon our Hands ; and though our Time runs away so fast, yet we would often have many Parts of it over. We travel thro’ Time, as through a Desart of wild, and empty Wastes ; which we would fain hurry over, to get at the imaginary Points of Rest and Pleasure. This perpetual Desire to hurry over Time, is due to the wrong \* Method which most People take in dividing it. While we fill up the Spaces of our Time, with the Pursuit of Pleasure, or Business, and keep ourselves engaged in Scenes of Action,

\* See the 7th Page.

Action, we are not at such a Loss ; but when we suffer our Minds to lie idle, or supinely to run adrift with any loose, or ill directed Passion ; it is no Matter of Surprize, if we should wish all such Parts of our Time to be annihilated. Discreet People generally have a Reserve of Necessaries before-hand ; that, when the time comes for using them, there may be no Hurry and Confusion. To say—I did not expect such and such things, would happen so soon, or in such a Manner—is an Expression unworthy of Wisdom, and only adapted to the Voice of Fools.

Various are the innocent Diversions of Life, by which you may lengthen Time in general, and prevent any Part of it to be useles, or tedious.

Needle-work, Pastry, Cookery, Limning, Drawing, Music, Singing, Gardening ; learning of *French*, *Italian*, or *Latin* (as you may have a particular Taste and Genius for these Arts) are all Accomplishments, worthy of your Care, but not of all your Time.

If the Stage were under proper Regulations, it might be made an useful Entertainment, and a Source of pure Delight ; but, as it now labours under certain Corruptions (such as ridiculing Religion, and her Ministers, and frequently introducing dissolute and immodest Scenes) I advise you

always to be acquainted with the Innocence of the Play, before you see it acted.

Though Gaming is an Amusement, which, in general Terms, ought to be avoided ; yet, since Custom has introduced it into Fashion, I am far from dissuading young Persons, to accommodate themselves to the innocent Gaieties and Diversions in Request with those of their Age, and Condition ; but rather advise them, to be complaisant on all Occasions, and to comply with the Amusements of their Company, while they have no Tendency to Mischief, or Disgrace.

When playing at Cards is sparingly practised, to entertain Company, and to divert yourself, it may be innocent ; but sitting up late impairs the Health, perverts the natural Succession of Day and Night, and softens the Understanding. Nor do bad Hours often fail to introduce ill-mixed Company. All Pleasures are abused, if not regulated with Moderation and Prudence ; and ill-timed Diversion's always surfeit.

Tho' I grant that Gaming may sometimes be an innocent Amusement ; yet I beg leave to advance a few Arguments against it. First, it seems generally to give more Vexation, than Delight, to most People, even while they are engaged in it : Secondly, it leaves no Satisfaction behind it : Thirdly, it does not any way profit, either Body or Mind :

Mind : And fourthly, it neither unbends the Thought, nor confirms the Health. To pursue the Inconveniencies of Gaming farther ; if a Lady plays high, in hopes of winning, she makes a Trade of it, not a Recreation ; and, if she fills her Purse by it, she does it, too often, at the Price of her Reputation. The Love of Gaming, frequently corrupts good Principles ; and many, who are just in every thing else, scruple not to cheat at Play ; and from that fall into many other criminal Practices.

The Stem of all this is : They that, through the Prevalency of Custom, make this their Diversion, do it more through want of some better Employment, to fill up their Spaces of Leisure, than from any real Delight to be found in it.

Dancing is an Accomplishment, to which some Part of every young Lady's Time ought to be allowed. It is highly convenient to learn it, because it tends to perfect a graceful Carriage, and to give a Freedom and Easiness to all the Motions of the Body ; but this Children should be taught, as early as their Age and Strength will permit them. After the 13th or 14th Year, a young Lady's Age is above it, and her Time is destined to other Uses, than to be trifled away in learning childish Accomplishments. I allow Dancing to be not only an innocent Recreation, but also an useful one, pro-

vided the Exercise be moderate, and the Company well chosen.

Snuff is taken by so many Ladies of refin'd Taste, and unexceptionable good Qualities, that I have nothing to offer in prejudice of its moderate Use; but, where it is taken to Excess, its Effects are injurious to the Complexion, Voice, Stomach, and Understanding.

Such Sallies of short-liv'd Mirth, as proceed from Farces, Operas, Masquerades, Balls, and many other Diversions, are generally of so violent a Nature, that, like a Blaze of Thorns, they suddenly consume themselves, and never fail to leave a sullen Heaviness, a Fatigue, and Dejection of Spirits behind them. The most glaring Comets, when their exhaled Matter is spent, generally end in pestilential Vapours: and such is the End of ill-proportion'd Mirth. It emasculates the Spirits; discomposes the Judgment; displaces Reason; feeds the Senses, and starves the Soul. The End of that Mirth (says *Solomon*) is Heaviness—bitter as Wormwood—sharp as a two-edg'd Sword. *Prov. v. 4. and xiv. 13.*

But the Delights which flow from well-tim'd, and well-chosen Recreations, are more solid and lasting. They diffuse a pleasing, regular Warmth thro' the whole human System. They never consist in the giddy Starts, and Raptures, that arise from

from frolicksome Wit, and Humour ; but a well-inform'd Conscience is the perpetual Spring from whence they flow.

The Mind never unbends itself more agreeably, than in the Enjoyment of discreet and virtuous Friends. Their Conversation clears and improves the Understanding ; eases and unloads the Mind ; sooths, and allays the Passions ; infuses Pleasure and Knowledge ; animates Virtue, and good Resolutions ; and takes away the Tedium of all our Time. Mutual good Offices of Kindness, between Friends, are most elegant Satisfactions.

From the Practice of Virtue, and the reading of useful and entertaining Authors, you will find a more sensible Improvement, a more intense Delight, than from any other Exercise of your Talents.

To write a fine Hand, is a great Ornament to a young Lady, and is either envy'd, or prais'd, by every one. This is therefore a necessary Improvement. As an *Italian* Hand, is not fit for Busines, and as it bears a mean Aspect, if not wrote genteely well, a fair Round-hand appears to me to be the most useful.

I shall not fatigue my Readers, with engaging on such beaten Subjects, as the many Pleasures, and Perfections, of various Diversions and Entertainments ; but of all the Methods of unbending the Mind, and of finding

finding Employment for those retir'd Hours, in which we are altogether left to ourselves, destitute of Company, and Business, that is the most noble, which places us in the Contemplation of our divine Original, and the Prospect of being admitted into his beatific Presence.

I have stretched out this Epistle, to a Length beyond my first Design; I shall therefore only add a few incoherent Precepts; which, though not of equal Weight with those I have already laid down, may be of Service in some particular Scenes of Life, as different Occasions offer. Those Thoughts I will deliver separate, as they have occur'd to me, without being at the Pains to connect, and methodize them.

Avoid the Folly (generally among the unknowing, or envious of your Sex) of slighting those Excellencies in others, which you have not acquir'd. Rather endeavour, with a well-temper'd Emulation, to imitate them.

Be quick in seeing Faults, that you may avoid them yourself; but always slow in exposing them. Beware how you mimick any Person. To a Company, disposed to be mirthful over a Dish of Tea, or a Glass of Wine, such Entertainment may be very agreeable; but the Performer is quite expos'd to the Censure of sedate and discerning People.

Shew

Shew Respect to Persons of Quality, upon all Occasions, whatever Objections you may have against their Merit ; for, as they may have it in their Power, some Time or other, to serve you, it is but prudent to avoid offending them as much as possible. Use Clemency towards all those, who fall within your Power. A Generosity of this kind looks very graceful, whenever exerted ; and, as the lowest People may have it in their Power, at some time or other, either to serve, or hurt us, it is our Duty, in point of common Interest, to use universal Lenity and good Nature.

Never appear in Company, without your Stays. Make it your general Rule, to lace in the Morning, before you leave your Chamber. The Neglect of this, is liable to the Censure of Indolence, Supineness of Thought, Sluttishness——and very often worse.

*The Negligence of loose Attire*

*May oft' invite to loose Desire,*

Never imitate those Ladies, who have a way of creating themselves Panics, by the Rustling of the Wind ; the scratching of a Mouse, or Rat ; the fluttering of a Moth ; the screeching of an Owl, or the crawling of a Spider ; all which, and such like Whims, would make your Life as full of Alarms, as that of a Hare.

Never affect being over-squeamish, over-nice, or difficult to be pleas'd ; for such Affection

tation generally grows upon a Stock of Ill-breeding, or Ill-humour. Thus, Miss *Delicate* becomes tiresome to her Acquaintance, uneasy to herself, and hated by her \* Servants. No Person, of whatsoever Merit, can please her. Every thing she orders, is done wrong. She changes her Dress thrice in a Morning; takes up six or eight Hours at the Toilet; then lays all her own Follies on the Tire-woman, and goes abroad in a Non-dress. The wittiest Things she hears, won't make her smile. The finest Scenes, in a Play, make her yawn and nod. The most regular Features of the finest Faces, undergo her Censure. Because she is a little cross-featur'd herself, if ever you praise another's Beauty, before her, she'll make a personal Quarrel of it, and upbraid you with Prejudice, or Want of Judgment. The softest, and most engaging Eyes, she calls heavy and dull; the most noble Shapes gigantic; and the most easy, ill-proportion'd. In short, she has an inconceiveable Flow of Words, to heighten, or depress, whatever is graceful or blameable in another. At the best Overtures, or Concerto's, she grows dull and tir'd. Such mistaken Delicacy, does not get her the Reputaion of an exquisite Taste, but makes her consider'd in the World, as a worthless, troublesome Creature, fill'd with Folly, Spleen, Caprice, Contradiction, and Vapours.

In Company, shun an awkward Bashfulness ; for it may give them a mean Opinion of you. Look any Person, that speaks to you, or to whom you speak, straight in the Face, without staring. To turn down the Eyes, at such Times, is a certain Sign of Ignorance or Guilt.

Stooping, in a young Person, bespeaks a Meanness of Spirit ; therefore endeavour after a strait Carriage, and an erect Countenance, holding, at the same Time, Impudence and Affectation in the highest Contempt.

Never sit cross-leg'd before Strangers, for such a free Posture, unveils more of a masculine Disposition, than sits decent upon a modest Female.

Leaning, and Lolling, are often interpreted to various Disadvantages.

I presume, no Lady would be seen to put her Hand under her Neck-Handkerchief in Company.

In Conversation, never desire to speak out of your Turn, or to usurp more of the Discourse, than comes to your Share. If you imagine, that talking much will display your Parts, and procure Esteem, you quite mistake your Interest ; for your assuming that Privilege, and Superiority, over those whom you force to Silence, exasperates them against you. It is much easier, and far more laudable, to speak justly, by speaking

speaking little. It is a Sign of true Wit, and a great Genius, to conceal Part of one's Talents. There is a way to be silent, without the Imputation of Stupidity. Condescend to proportion yourself to the Humour and Character, of those you converse with; otherwise the Conversation of those must be very distasteful, who are always talking, without giving the least Attention to what is said by others. Whoever begins a Relation, should be allow'd Time to make an end of it. If you have an Opportunity of a Pause, you may offer your Objections, but never break the Thread of their Discourse. Formality and Starchness, make Conversation equally troublesome. When you relate a Matter of Fact, in which you have been a Party concern'd, never shew yourself solicitous with your Company, to believe you. All common Liars, use Oaths, Affeversations, or some emphatic Phrases, to gain Credit to the Truth of what they relate; and you may observe, the more urgent People are, in such Cases, the less they are believ'd. It is easy to perceive, that their Vanity is touch'd more than their Honour; and that, when they boast of their own Performances, it is their Ability, more than their Veracity, which they cannot bear to be question'd. It is therefore discreet, at least, in the Absence of proper Vouchers, to be silent about our Exploits,

ploits, rather than to contend for the Belief of our Company.

Hold this as a general Remark, that they, who are perpetually praising themselves, seldom open their Lips, but to speak ill of others. It is Cowardice to talk hard of the Dead.

It is a Law of Politeness, to say nothing disobliging to any one. Malicious Smiles, are as provoking as keen Reflections. Never add Confusion, to the Inquietudes of those, who have fail'd of Success in any Attempt; nor express a malicious Joy at their Disappointment.

Never let the Passion of Anger, get the better of your Reason; for by it, the external Parts are not only deform'd \*, but the whole Frame of the internal Constitution is disordered. It is not only a bare Resemblance of Madness, but is often a miserable Transition into the Thing itself. It is not the Effect of Reason, but Infirmity; neither sensible of Infamy, or Glory; nor affected with Modesty, or Fear. It is a Vice, that carries with it neither Pleasure, Profit, Honour, or Security; but they who are subject to its Dominion, are so far from being great, that they are not so much as free. The way to prevent our falling into the whimsical Extravangancies of this Passion, would be, to consult our Reason in the

Intervals.

\* Ecclesiasticus, ch. i. ver. 2.

Intervals, upon the Danger, Deformities, and Unreasonableness of it.

Be not fond of revealing your Family Affairs unto Strangers, or of introducing them into Discourse.

Truth is not always to appear undress'd ; nor does Sincerity always oblige us to say what we think : Therefore in Matters, which may offend yourself, or another, you cannot be too close-minded.

Some Persons, have so little Power to conceal any thing, that a Secret often escapes without their perceiving it, or desiring to discover it ; therefore, be cautious, to whom you trust an important Secret.

Ceremonious Visits are, for the most part, troublesome, if not impertinent : But it is easy to observe, where a Visit is not welcome. We ought not to thrust ourselves into any Assemblies, or Appointments, where our Company is not desired. I have heard some People boast of their Intimacy, with such and such Families, where, to my Knowledge, they have been often denied Admittance.

It is a nice Affair, to observe due Measures with those, who have affronted us. If you have been publickly offended, it is not proper for you, to make Advances towards a Reconciliation ; because the Consequences of such a Compliance, might be hurtful to you. It is enough to forgive, when the

Author of the Offence is brought to acknowledge it. To retort Affronts, with tart and reproachful Answers, is but a doubtful Proof of Innocence : But meek Replies add a Lustre to the Clearness of Virtue, and help greatly to justify the Person offended.

Frivolous News, and tedious Stories, are an Incumbrance to Conversation. Avoid entering into politic Committees. It is not the Province of any Lady, in private Life, to determine what should be done, upon every Occurrence of Mal-administration ; because she has neither Commission, nor Power to execute it.

Before you make an absolute Promise, weigh all the Consequences of keeping it ; but, when once you have made it, let the Circumstances be important, or ever so trifling, hold it as sacred ; and never being influenc'd to break it, unless the making it good prove injurious to Virtue. It was the fixed Opinion of King *William* the Third, that whoever would break his Promise, or divulge a Secret, would rob, murder, betray, or commit any Villany, if he had but Resolution.

It is an Error, subversive of Christian Charity and of public Peace, to be rigid in condemning the Opinions and Professions of others.

All the Ways of growing rich, are equal to Persons greedy of Gain. Riches, in their

Esteem,

Esteem, obtain the Place of Equity, Reputation, their Friends, Relations, and frequently their God.

They, who have a violent Desire to be rich, are very seldom honest ; but the Pursuit of Wealth is laudable, when the Intention is virtuous ; and the Neglect of it, is Weakness, when honourable Opportunities offer ; because Riches and Power, are the most effectual Instruments of the greatest Virtues, and most heroic Actions.

Ambition, Envy, Revenge, Malice, Lewdness, and such like, are all Excrescences of the Mind ; which do not only deform, but likewise torment those, on whom they grow.

In every Capacity of Life preserve Decency in your Manners, Dress, Words and Actions ; and so you will obtain the Approbation, and Esteem, of all with whom you converse.

Never vent peevish Expressions, nor give passionate, or inconsistent Orders, to those about you ; and then your Servants will take Pleasure in performing their Duty. Thus you will preserve both their Love and Respect.

Be assur'd, that Frugality is the Support of Generosity. Constant Inquietudes, Danger of Affronts, a Peevishness of Spirit, and many other great Inconveniences, prevent a profuse Person, to do many noble

and generous Things ; but the Table of a good Oeconomist, is always attended with Neatness, Plenty, and Chearfulness. When we have provided enough to maintain us, in the Order suitable to our Character, we ought to be proportionably hospitable ; but the more we live within decent Bounds, the more of our Fortune may be converted to noble Uses.

The nicest Rule in Oeconomy, is to make our Being, one uniform and consistent Series of innocent Pleasures, and moderate Cares ; and not to be transported with Joy, on Occasions of good Fortune, or too much dejected, in Circumstances of Distress.

Vagrant Desires, and impertinent Mirth, will be too apt to engage our Minds, unless we can possess ourselves in that Sobriety of Heart, which is above all transient Pleasures, and which will fix our Affections on Things above.

Let this Consideration always dwell upon your Memory, that all your Thoughts, Words, and Actions, lie open to him, whose infinite Mind, has the universal View of all Things, ever present before it ; that he sees all Things at once, by a clear and full Intuition, without a Possibility of being mistaken ; and that to him, you must account for all your Pleasures and Diversions ; Vices and Follies ; Employments and Talents. *The Reward of the Virtuous, is with the Lord,*  
and

*and the Care of them, is with the Most High  
therefore shall they receive a glorious Kingdom,  
and a beautiful Crown, from the Lord's Hand ;  
for with his Right Hand shall he cover them,  
and with his Arm shall be protect them.*

If you endeavour to conform your Practice to these Advices, which come from a willing Heart, to instruct and improve you; you may be qualified, to be useful and happy in every State of Life. A genteel Assent to these momentous Rules, will, in that of a Virgin, teach you to live to great and excellent Ends, and direct you to an innocent Choice of the sublimest Pleasures; in the married State, it will make you a fit Companion for a wise Man; a proper Person to govern a Family; and to be intrusted with the Education of Children. It will make you humble in Prosperity, resign'd in Affliction, active in Health, and patient in Sickness. It will enable you to pass through all the Scenes, and Accidents, of this transient World, calmly and quietly—with Pleasure and Resignation, and will ripen your Faculties for eternal Bliss in the Realms above, where the Waters of Comfort flow, and where Robes of Righteousness are prepared for the Faithful, in the Fulness of Joy; in the Society of blessed, and immortal Spirits; and in the Presence of the Deity,—at whose Right Hand there are Pleasures for evermore.

*Ob!*

22790  
( 198 ).

Ob ! what a Scene of Bliss the Soul employs,  
Wrapt in the Prospect of eternal Joys ;  
Where all immortal Hallelujahs sing,  
And praise the World's Redeemer—Heaven's  
King ;  
Where Hymns of Glory ev'ry Voice employ ;  
Where all is Love, and Harmony and Joy !

May Angels watch your Steps, and keep  
you in the Paths of Virtue.

This Letter, is presented to your Accept-  
ance, together with his Prayers and best  
Wishes for your Safety, by

*Your affectionate Uncle,*

WETENHALL WILKES.



F I N I S.



